

F: 52.
A SVMMME OF
CHRISTIAN DOCTRINE:

COMPOSED IN LATIN,

By the R. Father P. CANISIUS, of the
Society of IESVS.

With an Appendix of the fall of Man
& Iustification, according to the Do-
ctrine of the Council of Trent.

Newly translated into Englishhe.

*To which is adioined the explication of cer-
taine Questions not handled at large in
the Rooke as shall appeare in the
Table.*

John.  Rembert

2. THESS. 3, 6.

We denounce vnto you, Brethren, in the name of our
Lorde Iesus Christ, that you withdrawe your selues
from every Brother walking inordinately, and not
according to the Tradition which they haue recei-
ued of vs.

*Against those which are ignorant of
things necessary to saluation.*

A v G. de grat. & Lib. arb. Cap. 3.

NO man must runne to the darkenes of ignorance, that in them hee may seeke an excuse. For one thing it is not to haue knowne, & another thing to haue refused to knowe. For the will is reprehended in him of whom it is said, he would not vnderstande, that he might doe wel. Yea that very ignorance which is not of those who wil not know, but of those who simply doe not know, doth excuse no man so that he shall not burne with the euerlasting fire, if therefore hee did not beleue, because he neuer heard what he might beleue: but perhappes that he may burne more tolerably. For not without cause was it said: Powre out thy anger vpon the nations, which haue not knowen thee. And that which the Apostle saith: When he shall come in flame of fire, to giue reuenge vpon those which know not God.

Because thou hast reiected knowledge: I also will reiect thee. OSE. 4, 6.

They said vnto God: Depart from vs, we will not haue the knowledge of thy waies. I O E. 21, 14.

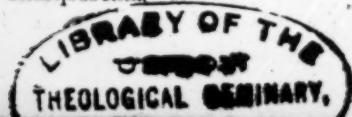
If any man know not, he shall not bee knowne.

1. COR. 14, 38.

Be ye not made as the horse and mule, in whome there is no vnderstanding. PSAL. 31, 9.

Cease not my sonne to heare doctrine, neither bee thou ignorant of the speeches of knowledge. PRO. 19, 27.

We must not thinke that ignorance will be a sufficient excuse: for there will come a time, when euen for our ignorance we shall be punished, when not so much as our ignorance shall obtaine pardon. CHRYS. ho. 26. in ep. ad Rom.



The Preface to the Reader.

The gloriouse Apostle Saint PETER very fittely compareth the worde of God, and the doctrine of the holy-Ghost, vnto a Candell shining in a darke place, vntill the day daue, and the day shal arise in our hartes. For although Christ our Saviour the true light of the worlde, hath by his most bitter Passion and pretious wounds giuen light vnto our darkenes, yea, and of darkenes which we were before, made vs a shining light: yet so long as we remaine in the mist of this mortalitie, and that it appeareth not what we shal be: we are truly light in comparison of Heretickes and Infidells: but in respect of heauen, we are in the night, and continually converse in obscurity and darkenes. All honour then and glory be (as it is worthy) yeeided vnto him, who least we walking in darkenes know not whither to goe, hath provided vs a Candell of his holy doctrine euen in the midst of Egypt, and set it vpon a candlesticke in the Catholicke Church: where those which are out of this house of God liuing in palpable darkenes, the children of this light may safely expecte the rising of that starre, w^{ch} neuer shall sette, which is the cleare vision of Gods euermore lasting glory. This light although by diuerse persons who loue darkenes better than light, it hath by sundry meanes bene assaulted: yet hath these assaults done nothing else, but by encreasing the aduerser darkenes, made the light appeare more gloriouse: and contrary to mans expectation, yet agreeably to Gods disposition, not brought water to quench, but se well to feede so liuely flames. Hence may we in all places of our Countrey to our owne great comforte, and Gods singular glory, out of Prisons, out of Iudgements, out of all manner of publicke places, out of many priuate persons

To the Reader.

Mat. 24, 27.

persons and families; behold the beames of this light so vehemently issuing forth; that comming out of the East for to vie our Sauours wordes) it appeareth euen to the West: and it shineth so generally abroade, that it is renowned in the wholle world: which seeing the beauty thereof, glorifieth our Father of light which is in heauen.

*1.Tim.1,
19.

Onely (my deare Catholicke Brother) who being vnlearned seekest to treade the steppes of thy forefathers, & walking in darkenes of this mortall life, procurest to follow those which be fore thee haue caried lightes for thy direction: it sometime cometh into my minde to feare, least either thy torchbearers being taken from thee, or for ouer-long watching, the oile of the Lampe which they may leaue thee (I meane charitie and a good conscience * the tinder and fewell of that light of Faith) beginning to faile, the light it selfe may by little and little be extinguished: and so thou returning to thy former darkenesse, together with the children of darkenes, maiest fall and perishe. We are not ignorant of his cogitations, who like a roaring Lion goeth about seeking whom he may deuour: and amongst other sleights which he vseth, transfiguring himselfe into an Angell of light, with a counterfaire light of hypocrisie and heresy; seeketh to deprive thee of that which is true and sincere.

Wherefore I offer vnto thee a torch or candell, containing in it, although in a small match, the wholl lighte of Christian Religion, which although it bee lighted at the candel of another man: yet thou knowest, that light is neuer the lesse because it is receiued of another: and in this it is more free from all suspicion, whereas it is the same light which lighteneth many
other

To the Reader.

other partes of the world. This when thou hast once receiued, and fully enioied, thy selfe: thinke that thou hast not performed thy duty, if thou imparte it not to thy children. O how they are deceived, & in how great daunger of euerlasting damnation doe they liue, who as though they had by carnall generatiō brought into this world brute beastes, whose onely end is to liue here, without any end of heauenly blisse: do not seeke for their children the meanes of their saluation, onely prouiding for them earthly riches, not caring for heauenly. Nor considering, that besides the very bonde of the lawe of nature, & of God himselfe, who hath giuen most strait charge of good education of children: Christ our Sauour hath consecrated Christian mariages into a sacrament, for this end amongst others, that they may present vnto our Sauour sanctified children by baptisme first, and afterward by all Christian and Catholike discipline. Mariage was instituted to propagate the people of God, not to build vp the confused walles of Babilon. The Turke or Iew if he should perceiue his child to haue bene present at Christian Ceremonies, would not sticke to embrew his handes in that which he begotte. And yet he w^h professeth himselfe a Catholicke, by sending his child, or permitting his childe to be sent to such things as are indispenfably forbidden by God himselfe: doth vn-naturally deprive his innocent sonne of that which he coulde not giue him. But true it is which our Sauour saide: that wiser are the children of this worlde in their generation, than the children of lighte. But thou deare Brother, when thou fallest into any such preuarication, thinke assuredly that thy light is become darkenes. And that in darkenes thou shalt so

Luc 16, 8.

To the Reader.

long remaine, vntill thou take away the busshell w^h thou hast sette before others eyes: and penn it the light to shine to all those of whom thou hast charge.

But to the intent that thou maicst not onely performe this duety, which is necessarily & vpon paine of viter darkenes required of thee: but also like vnto a childe of lighte seeke that which is perfect, and according to the nature of light liberally endeucour to communicate vnto al mē that which thou hast thy selfe of God receiued: I haue set downe in the margin of this booke, all those places of holy Fathers and Scriptures which are in the Lattin: to the intent that thou either being assaulted by any aduersary, or thy selfe seeking to reschew cut of miserable captiuitie any scule: maicst haue authorities to alleage for whatseuer thou shalt say. Of the places of scripture for the most parte I haue quoted the very verse. that sedainely thou maicst find that wherein consisteth the force of the prose.

Finally I haue added certaine little Kindled sizes, to lighten some secrete corners which might otherwise annoy thee. All which God graunt that it may to his glory both maintaine and increase the light of thy hart, and bring forth in many obscure mindes such brightnes of true beliefe, that wee all may worthly walke by the same, conforming our liues thereunto. That so being made worthy vnto the parte of the lotte of the Saints, in the light, we may by him which hath deliuered vs from the power of darkenes, be translated at the length into the euclasting Kingdome of the sonne of his loue: where we shall not onely neede neither sunne nor moone: but we shal receiue that perfecte light of the Lambe, by whome onely as we haue bene redeemed, so must we also be glorified.

Col. 1, 13.

The

The Printer to the Reader.

VV Hereas there is promised thee about the latter end of the booke a Treatise of seruice and scripture in the vulgar tongue: know thou that by reason of the continuall warres in this Country and the manifolde difficulties which all those that liue here-about doe feele: I haue bene constrained to finish this worke, without full accomplishment of my promise and purpose. But thou in the meane time enioy this my present which I make thee: & if I shall perceiue that this my labour is grateful vnto thee: then shalt thou in the next edition receiue a perfect recompence for this my defaulte. I haue also set down a Catalogue of the Fathers and Doctours we are in this Booke alleaged, that thou maiest see how auncient defendours we haue of the Catholike truth: which in deede neither could be Catholicke if it had not antiquitie with it: neither can want antiquitie if it be Catholicke. So that in my iudgement two principall thinges thou shalt finde in this Booke, of themselves sufficient to confirme thy owne Faith, and to confound the negative Religion of al aduersaries. The first is the very naked & sincere truth very plainly & expressly set downe. The second is the multitude of witnessses of her sinceritie. For the innocency of truth is such, that it presently comendeth it selfe vnto the beholder and discouereth all malicious slaunders; which when they growe vnto most intollerable impudency, cannot yet abide the force and maiesty of so vnspotted testimonies, against which there cannot be taken any exception. This whereas I my selfe haue founde in the perusing of this worke, I could not but impart vnto thee my minde and iudgemente. Fare-well.

A CATALOGVE
OF FATHERS AND COVN-
celles, which are cited in this Booke
according to the diuerse ages in
which they liued.

THE Holy BIBLE. * The Thirde Age Anno.
* The first age begin Dom. 200.
ning from the Birth Tertullianus.
of CHRIST. S. Calixtus Pont. & Mart.
The APOSTLES and Origenes.
their Canons. S. Urbanus. Pont. & Mart.
Philo Iudæus. S. Hippolit. Episc. & Mart.
S. Martialis. S. Fabianus Pont. & Mart.
S. Dionysius Areopagit. E. S. Cornel Pont. & Mart.
pisc. & Mart. S. Cyprian. Episc. & Mart.
S. Clemens Pont. & Mart. S. Felix 1. Pent. & Mart.
S. Ignatius Episc. & Mart. S. Caius Pent. & Mart.
S. Anacletus Pont. & Mart. * The Fourth Age Anno.
Iosephus Iudæus. Dom. 300.
* The Second Age Anno. S. Marcell. Pont. & Mart.
Dom. 100. S. Euseb. Pont. & Mart.
S. Euaristus Pont. & Mart. Concilium Ancyranum.
S. Alexand. Pont. & Mart. S. Melchias. Pont. & Mart.
S. Sixtus 1. Pont. & Mart. Concilium Neocæsariense.
S. Teleph. Pont. & Mart. Reticus Augustodunensis.
S. Higinus Pont. & Mart. Lactantius Firmianus.
S. Iustinus Philosophus & S. Siluester Pontifex.
Mart. The 1. generall Councell
S. Soter Pont. & Mart. of Nice.
S. Irenæus Episc. & Mart. Eusebius Cæsariensis.
Clemens Alexandrinus. Conc. Romanū sub Siluest
Concilium

Concilium Elibertinum.	S. Io. Chrysostomus. Episc.
Concilium Arelatense. 1. & 2	Ruffinus.
Concilium Gangrense.	S. Hieronymus.
Concilium Carthaginense	Theoph. Alexandrin. Episc.
S. Marcus Pontifex	Chromat. Aquilensis. Episc.
S. Athanasius Episc.	Concilium Carthag. 2. 3.
S. Iulius 1. Pontifex.	4. & 5.
Eusebius Emisenus Episc.	Concilium Toletanum. 1.
S. Hilarius. Episc.	Isychius.
Concilium Antiochenum.	* The Fifth Age Anno.
S. Liberius Pont.	Dom. 400.
S. Felix 2. Mart.	S. Augustinus Episc.
Ioannes Climachus.	S. Innocentius. Pont.
Concilium Laodicenum.	Concilium Mileuitanum.
Iovinianus Imperator.	S. Paulinus. Episc.
S. Damasus Pont.	Seuerus Sulpitius.
The II. general Councell of Constantino- ple.	Honorius & Theodosius Imperatores.
Concilium Valentinum.	S. Sozimus. Pont.
Optatus Mileuitanus.	Possidonius. Episc.
S. Pacianus Episc.	Concilium Tellenfe.
S. Cyrillus Hierosol. Episc.	Maximus. Episc.
S. Ambrosius Episc.	Ioannes Cassianus.
Prudentius.	Socrates & Sozomenus.
S. Didymus Alexandrinus.	Cyrillus Alexandr. Episc.
S. Basilus Magnus. Episc.	Theodoretus. Episc.
S. Gregor. Nazian. Episc.	The III. general Councell of Ephesus.
S. Epiphanius. Episc.	Vincentius Lirinensis.
S. Sincius. Pont.	Concilium Agathense.
S. Efram.	S. Leo Magnus. Pont.
S. Amphilocheus. Episc.	Vicer Africanus. Episc.
S. Gregor. Nyllenus. Episc.	Conc. Ara canu. 1. & 2.

Concilium Vafense. 1. & 2	Concilium Toletanum. 4.
Valentinianus & Martia- nus Imperatores.	Georgius Alexandrinus E- pisc. hic soite.
The IIII. general Cou- cell of Chalcedon.	Concilium Braccarense. 2.
S. Prosper. Episc.	Concilium Toletanum. 8.
Concilium Turonense. 1.	Concilium Braccarense. 3.
S. Hilarius. Pont.	The sixt generall Coun- cell of Constantino- ple.
S. Petrus Chrysol. Episc.	Synodus Trullana Constā- tinopolitana.
S. Gelasius. 1. Pont.	* The eight Age Anno Dom. 700.
S. Fulgentius. Episc.	Venerabilis Beda.
Concilium Epaunense.	S. Ioannes Damascenus.
* The sixth Age Anno. Dom. 500.	The seuenth general Cou- cell of Nyce. 2.
Concilium Aurelianense. 1	* The ninth Age Anno. Dom. 800.
Iustinianus Imperator.	Akuinus.
Cassiodorus.	Paulus Diaconus.
The V. generall Coun- cell of Constantino- ple.	Concilium Moguntinum.
Concilium Aurelianense. 3	Jonas Aurelianens. Episc.
Concilium Turonense. 2.	Concilium Aquisgranen- se. 1. & 2.
Andreas Hierosol. Episc.	S. Haymo. Episc.
Cretenfis.	Rabanus. Episc.
Euagrius Epiphanensis.	Concilium Wormatiense.
S. Greg. magnus. Pont.	Phocius. Episc.
S. Greg. Turonensis. Episc.	The eight general Coun- cell of Constantino- ple.
* The seuenth Age Anno. Dom. 600.	Ioannes Diaconus Rom. Remigi-
Leontius. Episc.	
Sophronius. Episc.	
S. Isidorus Hispalen. Episc.	
Concilium Hispalense. 2.	

Remigius Autissied. Episc.	Gulielmus Abbas.
Theophilactus. Episc.	S. Bernardus.
Councilum Triburiense.	Hugo Victorinus.
Councilum Nannetens. hic forcee.	Gratianus.
* The eleventh Age An- no Dom. 1000.	Fauthymus.
Burchardus Wormatiensis. Episc.	Councilum Lateran. sub A lexandro. 3.
Councilum Salez. us. adient.	Lucius. 3. Pont.
S. Petrus Damianus. Episc.	Nicetas.
S. Lanfrancus. Episc.	Innocentius. 3. Pont.
Councilum Rem. sub Le- one. 9. cont. Peter gar	* The thirteenth Age An- no 1200.
Councilum Verellen. sub eodem.	Councilum Lateran. mag- num sub Innocent. 3.
Councilum Turonense sub Victore. 2.	S. Thom. Aquinas.
Councilum Rem. sub Ni- colao. 2.	Councilum Lugdunen. sub Gregor. 10.
Guitmundus. Episc.	Gulielmus Durand. Episc.
Algerius.	* The fourteenth age An- no. Dom. 1300.
Councilum Rem. sub Gre- gor. 7. contr. eundem Berengarium.	Nicophorus Calistus.
S. Anselmus. Episc.	Councilum Viennense sub Clement. 5.
Oecumenius.	* The fifteenth Age An- no Dom. 1400.
S. Ivo Carnotensis. Episc.	Councilum Constantiense.
* The twelfth Age An- no. Dom. 1100.	Councilum Pasileense.
Zonaras.	Councilum Florentinum.
Rupertus Tuitiensis.	Pessarion. Episc.
	Sixtus. 4. Pont.
	* The sixteenth Age An- no. Dom. 1500.
	Councilum Tridentinum.
	A Table

A TABLE CONTAINING
the order and Summe of the
whole Catechisme.

CHRISTIAN Doctrine consisteth in Wisedome & Iustice. To Wisedome, maie bee referred these Chapters that followe in order.

CHAP. I.

OF FAITH *and the CREEDE,*
where amongst other thinges are
handed these that followe.

Of the author of the Apostles Creede, q. 5.

Of the descending of Christ into Hell, q. 13.

Of the Markes of the Church, that it is

Visible,

One.

Holy.

Cathelicke.

} q. 18.

CHAP. II.

OF HOPE, *and our Lords Praier,*
with the ANGELICALL Salu-
tation, as also,

Of Hope to be ioined with Feare, q. 2.

Of the { Praise
Veneration } of our Blessed LADY. q. 15.
Inuocation }

16. 17 18 19.

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CHAP. III.

OF CHARITY and the Ten Commandements. Also

Whether the Ten Commandements doe belong vnto Christians, q. 6.

Whether they may be kept. q. 6.

Inuocation

Of the { Worshipp
Relickes } of Saintes. q. 8.
Holy-Daies

Of the Images of { Christ
and the } q. 9.
Saintes.

Of the Preceptes of the Church, & namely

Of Traditions Apostolicall & Ecclesiasticall. q. 1.

& as followeth.

Of the Church and her autorty. q. 9. 10. 16.

Of the Bishoppe of ROME, and the Church of
ROME q. 9.

Of Councelles q. 11.

Of the authority of hol. Fathers. Ibidem.

Of the five preceptes of the Church. q. 14.

Of the holy Scripture and the interpretation thereof. q. 16.

CHAP. IIII.

OF the SACRAMENTS in generall.

Of Ceremonies. q. 8.

Of the Sacrament of Baptisme.

Of Concupiscence in the Regenerate. q. 3.

Of

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Of the Sacrament of Confirmation.

Of Chrisme. q. 4.

Of the Blessed Sacrament.

Of the Reall Presence. q. 4.

Of Transubstantiation. q. 5.

Of the adoration thereof. q. 6.

Of the sacrifice of the M A S S E. q. 7.

Of communicating vnder both kinde. q. 8.

Of the Sacrament of Penance.

Of Contrition. q. 4. Of Confession. q. 5. 6.

Of Satisfaction. q. 7. 8.

Of Purgatory and the faithfull departed. q. 9.

Of the Sacrament of Extreame-Vnction.

Of the Sacrament of Orders.

Whether al Christians be Priestes. q. 2, 3.

Of honour due vnto PRIESTES whether they
be good, or euill. q. 6. 7.

Of the Sacrament of Matrimony.

Of diuorcement. q. 3. Of Vowe breakers. q. 4.

Of the Marriage of Mounks & Nunn. Ibidem.

Of the single life of PRIESTES. q. 4. 5.

Of VIRGINITY. q. 5. and more at large in the
question of the Euangelicall Councelles.

CHAP. V.

OF CHRISTIAN IUSTICE. The first part of the Chapter.

1 Of sinnes in generall.

2 Of the seauen deadly sinnes.

3 Of Alien sinnes: that is, of sinnes of other men,
which by any defaulte of ours, doe touche vs.

THE TABLE.

- 4 Of the finnes against the Holy-Ghost.
- 5 Of the finnes that cry into Heauen.
- 6 Of the purging or expiation of sinne.
- 7 Of small or Veniall-sinnes.

The second part of the Chapter.

- 1 *Three kindes of good Workes, where al-
so is intreated*

Of the fruite of good Workes. q. 2.

Of Fasting. q. 4. and as followeth.

Of Praier. q. 7. and as followeth.

Of Almes & the workes of Mercy. q. 10. & as fol-

- 2 *The Cardinall vertues.* (loweth.

- 3 *The gifts & fruits of the Holy-Ghost.*

- 4 *The eight Beatitudes.*

- 5 *The Euangelical Counsels of the Gospel.*

Of Euangelical Pouerty, Chastity, & Obedience. q.

Of Mounkes & Religious Orders. q. 5. (3. 4. 5.

- 6 *The foure last things of a Man.*

*To cōprehend the summe of al Christiā Do-
ctrine in one worde, this sentence of Eccle-
siasticus is worthy the noting, which saith:*

My Sonne, coueting WISEDOME, conserue
IUSTICE, and God will giue it vnto thee. Eccli. 1. 33.

THE TABLE OF THE APPENDIX.

- 1 Of the fall of the first Man.
- 2 Of the transfusing of Adams sinne into all men.
- 3 Of the remedy of Originall sinne.
- 4 Of ſ relicks of Original sin in those w are baptised.
- 5 Of ſ imbecility of nature, & of ſ law to iustify me.
- 6 Of

THE TABLE.

- 6 Of the dispensation and mystery of the comming of Christ.
- 7 Who are Iustified by Christ.
- 8 A description of the Iustification of the wicked man : & the manner thereof in the state of the Lawe of Grace.
- 9 Of the necessity of preparation to Iustification, in those of full age, and whereof it riseth.
- 10 The manner of preparation to Iustification.
- 11 What is the Iustification of a wicked Man, and what are the causes thereof.
- 12 Howe it is to be vnderstoode, that a wicked Man is iustified by Faith and freely.
- 13 Against the vaine confidence of Heretickes.
- 14 Of the increase of Iustification once receiued.
- 15 Of obseruing the Commaundements, the necessity and possibilitie thereof.
- 16 That the rash presumption of Predestination is to be auoided.
- 17 Of the giste of perseuerance.
- 18 Of those which are fallen & of their reparation.
- 19 That by every mortall sinne Grace is lost, but not Faith.
- 20 Of the fruites of Iustification, that is to say, of the Merite of good workes, and of the reason of the same Meritte.

A Table of the other Questions following.

- 1 Of Hallowed Creatures in the Church.
- 2 Of Pilgrimage vnto holy places.
- 3 Of Indulgences or Pardons.

THE

1

THE FIRST CHAPTER OF FAITH, AND OF THE CREED.

~~THE FIRST CHAPTER~~

1 *Who is to be called a (a) Christian?* (a) Act. 11, 26.

HEE which doeth professe the
holefome doctrine of Iesus

Christ, true God and man in his
(b) Church. He therefore which
is a true Christian, doth vtterly con-
demne and detest, all other Religi-
ons and Sectes, that are else-where
to be found in any Nation, or cun-
trey, out of the doctrine & Church
of Christ, as the *Iewishe, Heathenish,*
Turkish, or hereticall Secte. And
doth firmly staie himselfe in the
very Doctrine of Christ.

2 *In what brieft summe may Christian
Doctrine be comprehended?*

THat a Christian do know & ob-
serue those things which do be-
long both to (a) wisdom & Iustice. (a) Eccl. 1, 33

A

Wise

(a) Act. 11, 26.

1. Pet. 4, 16.

(b) Athanas.
contr. Arria-
nos. orat. 2.

Cypr. lib. 4.
ep. 2. & de
simp. prelat.

Ignat. ad
Magnef.
Aug. tract.

113. in Ioa.
& ser. 181.

de temp. ca.
12. & Ench.
cap. 5.

Tert. lib. de
praescript.

(b) Lib. 2.
Retract. cap.
63. & Ench.
cap. 2. & 3.
(c) 1. Cor.
13, 13.

(d) Prof. sen.
98. ex Aug.

(e) Psal. 33,
15. & 36, 27
1. Pet. 3, 10.

Ro. 10, 14.
Heb. 11, 6.
Aug. serm.
38. de temp.
& sermo 1.
de verbis A-
post. c. ap. 4.
Leo. ser. 4. de
nat. Dom.
(a) He. 11, 6.

Wisedome, as S. Austen (b) shew-
eth, consisteth in the vertues *Theo-*
logical, (c) Faith, Hope, & Charitie,
which are both infused by God, (c)
& beeing purely, & most feruently
practised in this life, they doe make
men blessed & diuine. Iustice stand-
eth in (d) two parts, in declining fro
euil, & doing good. For hereunto be-
longeth that which the kingly Pro-
phet saith. (e) *Turne from euill, & doe*
good. Now out of these fountains, to
wit, Wisedome, and Iustice, other
things are easily drawē & deduced,
whatsoeuer do appertaine to Chri-
stian Instruction, and Discipline.

3 *What is first taught in Christian*
Doctrine.

FAith; that very gate & entrāce to
our saluation, without the which
none in this life can find, & cal vpō,
serue & please almighty god. For, *he*
that cometh to god must beleue, (a) saith
the

the Apostle: *And (b) he that beleeueth not, shal be condemned, & is (c) already Iudged by the sentence of Christ.*

(b) Mar. 16,

16.

(c) Io. 3, 18.

4 *What is vnderstoode by the name of Faith?*

A (a) giste of God, and a light wherewith man beeing illuminated, doth firmly assent & cleaue vnto those things which are reuealed by God, & proposed vnto vs by the Church to be beleued. As are these that followe. That God is (b) one in three persons, that the world was (c) created of nothing, that god was made mā, & suffered death for our sakes, that MARY (d) is both a Virgine, & the mother of God, that all the deade are to be raised againe to life, that man is borne againe of Water and the holie Ghost, that Christ is wholly in the (e) B. Sacrament, and other such of like sorte, that are the reuerend mysteries of

(a) Eph. 2, 8.

Heb. 11, 1.

Basil. ser. de

fidei conf.

Ber. cp. 190.

Aug. cont.

cp. fund. c. 5.

(b) 1. Io. 5, 7.

(c) Gen. 1, 1.

Io. 1, 14.

Luc. 2, 7.

Rom. 3, 8.

(d) Conc.

Eph. cap. 13.

Luc. 1, 35.

1. Cor. 15,

51.

Io. 3, 5.

(e) Conc.

Constantiē.

Flor. Trid.

our religion: which being reuealed by God, cannot be comprehended by mans (f) capacity, but maie be conceiued onlie by faith. Whereupō the Prophet saith: (g) *Vnlesse ye will beleue, yee shall not vnderstand.* For faith respecteth not the order of nature, neither doth shee trust to experience of senses, or relie vpon the might or reason of man, but vpon the power & authority of God, holding this as a most vndoubted verity, that the most soueraigne & eternal trueth, which is God, cā neither deceiue, nor euer be deceiued.

(f) Eccli. 3.
22.
2. Cor. 13. 5.
(g) Esa. 7. 9.
secundū 70.
Basil. in Pla.
115. & in
moral. Reg.
30. cap. 21.
Greg. ho. 26.
in Euang.
Chrys. in 1.
ad Cor.
homil. 4.
(h) 2. Cor.
13. 5.
(i) Lu. 1. 37.
Hier. 32. 27.
(k) Euseb. E-
mis. ho. 2. de
symb.
Cyr. catech.
5. Illum.
Chrys. serm.
de fide, spe,
& charit.
Cyril. lib. 4.
in Ioa. ca. 9.

Wherefore it is the very cōdition & property of faith, to bring all vnderstanding into (h) captiuitie, vnto the obedience of Christ, with whom there is no (i) worde that is hard to be done, muchlesse impossible. This (k) faith is the light of the soule, the dore or entrance to life,
the

the foundation of eternal saluation.
*Is there any briefe cōprehēſion of Faith,
 and ſumme of all thoſe thinges
 that we muſt beleene?*

There is that which the twelue A-
 poſtles haue deliuered in their
 Creed, and which they haue aptely
 diſtinguiſhed into twelue Sections
 and Articles. A worke doubtleſſe
 worthy of ſuch (a) authors, which
 next vnto Chriſt our Lord, were the
 principall, and moſt holy founders
 of the Chriſtian faith. And this
 Creed ſurely is as it were a plaine &
 euident marke, whereby chriſtians
 are to be diſtinguiſhed & diſcerned
 from thoſe wicked perſons, which
 doe profeſſe, either none at all, or
 not the right faith of Chriſt.

*6 Which be the Articles of this
 Creede?*

I Beleene in God the Father Almighty,
 maker of Heauen & earth.

A 3

2 And

(a) Clem. ep.
 1. ad fr. Do.
 Amb. ep. 81.
 & ſerm. 38.
 Aug. ſerm.
 181. de tēp.
 Ruſ. in ſym.
 Iren. lib. 1. c.
 2. & 13. c. 4.
 Hieron. ad
 Pammach.
 aduer. ſerro-
 res Ioā. Hie-
 roſ. cap. 9.
 Leo. ſer. 11.
 de paſſ. &
 ep. 13. ad
 Pulc. & ſer.
 cent. Eutyc.
 Maxim. ſer.
 de traditio-
 neſ. tab.

6 OFFAITH, AND

The Creede
is expounded
by these Au-
thors fol-
lowing.

Cyrl in Ca-
tech. illum.

Chrys. ho. 1.

& 2. in sym.

Aug in Enc.

ad Laurent.

& in lib. 4.

de symb. ad

Catech. &

lib. de fid. &

symb. & ser.

115. 119.

123. 125.

131. 181.

192. 193.

194. de tēp.

Euseb. Emi.

ho. 1. & 2.

in symb.

Chrysol. ser.

57. 53. 52.

62. 61. 62.

Max. ho. 1.

de diuersis.

2 And in IESVS CHRIST his
only Sonne our Lorde.

3 Which was conceived by the ho-
lie Ghost, borne of the VIRGINE
MARY.

4 Suffered vnder PONTIVS
PILATE, was crucified, dead, &
buried.

5 He descended into hell, the third
day he rose againe from the dead.

6 Hee ascended into Heauen, and
 sitteth at the right hand of God the Fa-
ther Almighty.

7 From thence he shal come to iudge
the quicke and the deade.

8 I beleene in the Holy Ghost.

9 The holy Catholicke Church:
the communion of Saints.

10 The forgiveness of sinnes.

11 The resurrection of the fleshe.

12 And the life everlasting. Amen.

7 To what end specially are these wordes
of the Creed?

To

TO this end surely, that we may
 haue comprehended in a brieſe
 ſumme, the true knowledge of god
 & of heauenly things, which know-
 ledge truly is neceſſary to euery mā
 that he may liue wel & happily. And
 in this Creed the acknowledging &
 confeſſing of the moſt holy Trinity,
 hath the firſt & principal place, that
 it may in no wiſe be doubted, but
 that God, than whō nothing more
 mighty, (a) or better, or wiſer can
 bee imagined, is one and ſimple in
 eſſence, or diuine nature, but is di-
 ſtinguiſhed into three (b) perſons,
 ſo that before all things it bee vn-
 doubtedly beleeued, that one is the
 (c) Father, another is the Sonne, an
 other is the holy Ghoſt. The Father
 is he which begetteth his Sonne (d)
 from al eternity: the fountaine and
 ſſamer of things. The Sonne be-
 ing begotten of the ſubſtance of the

Hier. 9, 23.

Io. 17, 3.

1. Cor. 2, 2.

1. Pet. 1, 3.

cap. 13, 1.

(a) Aug. l. 1.

conf. cap. 4.

(b) Aug. l. de

fid. & ſymb.

cap. 9.

(c) Mat. 28,

19.

Athan. in

ſymb.

(d) Pf. 109, 3

Heb. 1, 2.

1 Io. 4, 10.

: 4.

8 OF FAITH, AND

Father, is the Redeemer & Sauour of the worlde: The holy Ghoſte which is alſo called the (e) Paraclet, is the gouernor of the Church, or of Chriſts faithfull people. Now theſe (f) three are one: That is to ſay, one, True, Eternall, Infinite, & incomprehenſible God. Therefore to this moſt holy & indiuiſible Trinity, three principall partes of the Creed do very fitly anſwer. To wit, the firſt; of Creatiō: the ſecōd; of Redēption: the third; of Sanctificatiō.

8 *What is the ſenſe and meaning of the firſt Article of the Creede, I beleeue in God the Father?*

IT doth firſt of all ſhewe vs one God, & the firſt perſon in the god-head to bee the heauenly Father, eternal, & moſt ſoueraigne in might and maiesty, to whom nothing is impoſſible, or hard to be done, who hath al (a) power of life, & of death.

This

(e) Io. 15, 26.
& 16, 7. &
14, 16, 26.

(f) 1. Io. 5, 7.
1. Tim. 1, 17
& 6, 15.
Hier. 32, 17.

Deut. 6, 4.
Mat. 6, 9.
1. Tim. 1, 17
Gen. 1, 1.
Eſa. 53, 1.
Iob. 37, 3, 23
Eccl. 3, 11.
Luk. 1, 37.
Hier. 32, 17.

(a) 1. 16, 13.
1. Reg. 2, 6.

This God the Father, begot the Sonne (b) frō all eternity, & in this time of grace hee made vs also his children by adoption. His power is so great, that with his only (c) word hee made as well visible, as inuisible things of nothing, & being so made doth from time to time preferue & gouerne them with most high and supreme goodnesse and wisedome, frō whom, & to whom are all things. Hee is the (d) Father of light, with whom there is no change or alteration, the Father of mercies, & God of all consolation: finally such a one and so puissaunt, that all things in heauen, in earth, & vnder the earth, do presently obey at his (e) becke: who being our guide & protector, we are preserved safe & harmelesse, euē in the greatest euils & dangers.

9 What hath the second Article, I beleue
in IESVS CHRIST?

(b) Psal. 2, 7.

Heb. 1, 2.

Rcm. 8, 14.

(c) Ps. 32, 6.

Col. 1, 16.

Mat. 6, 26.

Heb. 13, 3.

1. Tim. 4, 10.

& 6, 15.

Ro. 11, 36.

(d) Iac. 1, 17.

2. Cor. 1, 3.

Act. 14, 14.

(e) Lu. 12, 5.

Gen. 17, 2.

Psal. 26, 1. &

90, 1. &

124, 1.

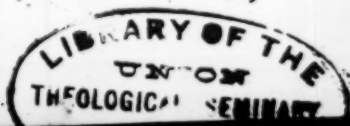
Iob. 41, 1.

1. Co. 10, 13

Eccli. 33, 1.

As

It



IT doth shewe the second person
 in Deity I E S V S C H R I S T very
 God & very man: called surely by
 the name of I E S V S; that is to saie,
 the Sauour of his people: And
 C H R I S T; to witte, annointed by
 the holy Ghost, and (a) full of all
 grace and trueth, our Messias, King,
 & high Priest that holdeth the prin-
 cipallity & soueraignty in al things,
 and in whom doth corporally inha-
 bite the whole fulnesse of the God-
 heade.

Furthermore it doth shewe him
 to (b) be the onely Sonne of God,
 born of his Father, begotten before
 all worldes, natural, consubstantial,
 and altogether equall vnto him ac-
 cording to the Godhead: Also our
 Lord, & Lord of al those that beleue
 in him, as hauing himseife of his
 owne accord deliuered vs when we
 (c) Luc. 15, were (c) lost out of the bondage &
 thralde-

1. Io. 3, 20.
 Luc. 1, 32.
 & 2, 10.
 Mat. 1, 21.
 Eui. 9, 6. &
 61, 1.
 Luc. 4, 18.
 Ps. 44, 8. &
 88, 21.
 Act. 4, 27.
 & 10, 38.
 1. Reg. 10,
 1. & 15, 13.
 (a) Io. 1, 14.
 Ap. 17, 14.
 & 19, 16.
 Heb. 3, 1.
 & 5, 5.
 1. Pet. 2, 25.
 Col. 1, 18. &
 2, 9.
 (b) Eph. 1, 3.
 Io. 10, 36.
 Heb. 1, 1.
 Ap. 1, 17.
 Mat. 28, 18.
 Dan. 7, 2.
 Phil. 2, 6.

thraldome of Sathan, and most liberally redeemed vs being subiecte to the yoke of sinne & damnation.

6.24.
Rom. 8.1.
1. Cor. 6.20.
1. Pet. 1.19.

He also hath dominion ouer the wicked: For al things are made subiect vnder his (*d*) feet. But then he will openly shewe himselfe Lorde of (*e*) Lords, & king of kings, both to the wicked, and to the (*f*) whole worlde, when he shall bring in subiectional & euery his enemies whether they wil or no, and shall burne them as chaffe in (*g*) vnquencha- ble fire. This is that beloued Sonne, this is our Emanuell, & master whō we must heare: neither is there anie other name vnder heauen (*h*) giuē vnto mē, wherein we must be saued.

(d) Ps. 8.7.
Rom. 14.9.

(e) Ap. 19.
16. & 17. 14
(f) Mat. 25.
30.

1. Cor. 15.
24.
Ps. 109.1.
(g) Luc. 3.
17.22.

Mat. 3.12.
17.
Luc. 22.13.

Mat. 17.5.
Esa. 7.14.
(h) Act. 4.12.

10 *What is set before vs to beleue in the third Article, Conceined by the holy Ghost?*

IT doth testifie vnto vs that the same Lord that was begottē euen from

Mic. 5.2.
Ioh. 1.1. &
16.28.

Esa. 53, 8.
Io. 6, 39.
46, 51.

(a) Gal. 4, 4.
Rom. 1, 3.
Mat. 1, 18.

20.
Luc. 1, 26.
& 2, 1.

Esa. 7, 1.
Hier. 31, 22.

(b) Cone.
Eph. cap. 13.

(c) Hieron.
in Helu.

Amb. ep. 81.
Ezech. 44, 2.

(d) Ioh. 3, 5.
1. Pet. 2, 1.
& 3, 21.
Heb. 2, 3.
& 7, 25.
Tit. 3, 5.

(e) Iob. 14, 4
aph. 2, 3.

from al eternity of God the Father, without a Mother, for our sakes descended from heauen and toke vp on him the (a) nature of man, in which hee was temporally conceiued in *Nazareth*, & in *Bethalem* vnder the Emperour *AVGVSTVS* born without a Father, of the most pure & vndefiled Virgin, the power of the holy Ghost thus working in her, so that (which exceedeth all admiration) the woorde was made (b) fleshe, & God became man, & *MARY* was both the mother of God, and a (c) Virgin.

This temporall conception, and generation of the Sonne of God, doeth containe the (d) originall of mans Saluation & Redemption, & it is the forme of our regeneration, whereby it commeth to passe that we the cursed children of *ADAM* being (e) conceiued of an vnclean seede,

seede, and borne the children of wrath, are purified & made cleane: also that, of carnall wee are made spirituall, and the very sonnes of God in Christ, to whom the eternall Father woulde haue the electe to bee made conformable, *That hee myght bee*, as faith (f) S. PAVL, the (f) Ro. 8, 29. *first borne in many breethren.*

II What doth the fourth Article containe, suffered vnder PONTIVS PILATE.

IT sheweth that Christ when hee had made an ende of his most excellent teaching & working of miracles, did at last accōplishe his conflict and agony for the Redemption of vs that were perished. Therefore although hee were a most innocent and vnspotted Lambe, yea and God also immortal, yet to shew his passing great charity towards vs, hee suffered (a) willingly of most wicked

Rom. 6, 8.
& 8, 1, 12.

(f) Ro. 8, 29.

Act. 10, 37.
Mat. 27, 50.
Mar. 15, 24.
Esa. 50, 6.
& 53, 1.
Ioh. 1, 29.
Heb. 7, 26.
1. Pet. 1, 19.
& 2, 22.
Ap. 1, 18.
1. Tim. 6, 13.
Rom. 5, 6.
104. 15, 13.

(a) Io. 18, 4.

& 19, 11. & wicked persons all manner of ex-
 3, 14. & 12, treame and bitter torments: where-
 32. vpon he neither eschewed the most
 Mat. 27, 27. vniuste iudgement of the wicked
 Mar. 15, 16. Iudge PILATE, nor yet the most
 Luc. 23, 14. shamefull and (b) opprobrious pu-
 Jo. 19, 16. nishment of the CROSSE, vnder-
 Act. 13, 28. taking a most cruell death for vs, &
 (b) Sap. 2, 12. not refusing to bee buried in an o-
 Heb. 12, 2. ther mannes monument: to the in-
 Phil. 2, 8. tent that both liuing and dying hee
 Rom. 5, 6. might giue and imploy himselfe
 Mat. 27, 60. wholly for the behoofe of mortall
 Tit. 2, 14. men. Which Passion of Christ,
 Gal. 1, 4. (c) Bloude, Crosse, Wounds, and
 Eph. 5, 12. Death, doe continually yeeld com-
 (c) 1. Pet. 1, 13. forte, health, verue, and life vnto
 1. Jo. 1, 7. sinners, yet so that wee obay, and
 Ap. 1, 5. (d) suffer together with our Head,
 Eph. 1, 7. that so wee may also bee glorified
 (d) Ro. 8, 17. with him. For he being (e) consum-
 2. Cor. 1, 7. mate, was made to all that obay him,
 2. Tim. 2, 11. cause of eternall saluation.
 (e) Heb. 5, 9.

82 *What use & profite is there, in that we frame the Crosse of Christ with our fingers, & do signe our fore-head there-withall.*

THIS Ceremony surely both the piety of men of (a) ancient time passed, and the constant custome of the Church doth commend vnto vs. And first of all wee are hereby stirred vp to a thankfull remembrance of the most high mystery & benefite, which was for our sakes accomplished vpon the Crosse, and most bountifully bestowed vpo vs.

Then we are prouoked to fixe & settel the true and holy glory, and the Anker of our saluation, in the Crosse of our LORD.

Furthermore, this is a testimonie, that we haue no communication with the enemies of Christes Crosse, IEWES, OR HEATHENS, but doe freely professe against all such,

(a) Tert. cor. mil. cap. 3.
Basil. de spir. scap. 27.
Aug. de Cath. rud. ca. 20. & tra. in lo. 118.
Naz. orig. 3.
Hieron. ad Eustoc. de virg. ser. cp. 22. ca. 16. & ad Fabiol. de velle fac cp. 128. & in Ezech. 9.
Chrysost. ho. 55. in Mat. Hist. trip. l. 6. c. 1.
Euseb. de vita p. n. cap. 3.
Orig. ho. 8. in diuers.
Euang. Russ. lib. 4. hist. cap. 29.
Niceph. lib. 18. c. p. 20.
Cynic. tech

4. & 13. illu.
Chrysoſt. in
demonſt.
quod Chri-
ſt ſit Deus.

ſuch, him whom we ſerue, our Lord Ieſus, and him crucified.

By this ſigne alſo we are moued to the ſtudie of Patience, that if we be deſirous of eternal glory (as ſurely we ought all to be) wee doe not think much to imbrace that Croſſe which we honour, and the way of the ſame Croſſe, (b) with Chriſt our Captaine.

(b) Mat. 16,
24.

Luc. 9, 23.

1. Pet. 3, 14.

17. & 2, 19.

(c) Atha. in

vita Ant.

Hieron. in

Iſilarion.

Ignat. ad

Philip.

Moreouer, we fetch from hence victorious armour (c) againſt Satan, long ſince ſubdued by the vertue of the Croſſe: yea & ſo we are ſenſed againſt all the aduerſaries of our welfare.

(d) Ambroſ.
ſerm. 43.

Finally, that wee may the more happily take any (d) thing in hand, and finde more prosperous ſucceſſe in all our actions, wee take vnto vs this noble and triumphant enſigne of the Croſſe; and expecting in this ſigne to get (e) the victory, we do
not

(e) Euſeb. li.

not doubt often times to say: *In the name of the † Father, & of the Sonne, and of the Holy-Ghost.*

13 *What would: the fifth Article haue vs to beleeue, He descended into Hell, and rose againe?*

IT teacheth vs that Christ, after he was dead vpon the Crosse, did penetrate in Soule euen downe to Hell, that he might both shew himselfe a conquerour of death and the deuill; & also a deliuerer of the Fathers that were detained in *Limbo*: but that according to his bodie, wherein hee had lyen in the Sepulcher, the third day after, when it pleased him to returne triumphant-ly from Hel, he by his own power, arose again vnto life, being immortal and glorious, and the first borne of the dead. By which wonderfull worke, he doth comfort & instruct vs, that the Electe are deliuered out

B

of

.1. & 2. de
vita Con-
stan. Nice.
18 c.3. & l. 7
c.47. et 49.

Pf. 15, 10.
Zach. 9, 11.
1. Pet. 3, 19.
Col. 2, 15.
Ecc. 1. 24, 45.
Act. 2, 24.
Osc. 13, 14.
Iren. l. 5 c. 5.
Aug. ep. 99.
& 57. quæst.
& l. 2. c. 11.
c. 15 & seq.
137. de tēp.
Hier. in c. 4.
ad Eph. &
in Osc. 13.
Tert. l. 2.
cont. Mar.
cap. 4.
Mat. 12, 29.
Heb. 2, 14.
Mar. 16, 9.
Ap. 1, 5. 18.
Io. 2, 19.
Col. 1, 18.
1. Cor. 15, 1

of the power of death, hell, and the diuell, and hee doth offer and commend vnto all men, such grace and fauour of rising againe, that those which beleeeue truly in Christ, may rise from (a) vice to vertue, frō the death of sinne, vnto the life of grace, and finally in the (b) end of the world, from the death of the bodie to an immortal life. *For he which (c) raised vp I E S V S, will raise vpus also with I E S V S.*

(a) Ro. 6, 4.
Col. 3, 1.
Phil. 3, 10
Eph. 4, 22.
1. Pet. 1, 3.
(b) 1. Cor. 15, 22.
(c) 2. Cor. 4, 14.
1. Thes. 4, 14

14 *What signifieth the sixt Article, He ascended into Heauen?*

Pl. 67, 19, 33
& 46, 6.
& 8, 2.
Mar. 16, 19
Io. 3, 13.
Act. 1, 1.
Eph. 4, 8.
& 2, 6. & 1, 20.
Col. 3, 1.
Heb. 1, 3
1. Pet. 2, 4.

It sheweth that our Lord Iesus, after that hee had finished the worke of mans Redemption, and appeared alieue againe vnto his Disciples, and confirmed with many arguments the trueth of his Resurrection, at the last on the forty day after, ascended into heauen, that according to his humane nature he might bee exalted

ted aboue all thinges, and himselfe 1. Io. 2, 1.
 alone aboue all others, renoumed Io. 20, 17.
 and honored of al men. Therefore
 our Lord I E S V S (a) sitteth in hea- (a) Ps. 109, 1
 uen on the right hand of the power Act 7, 55.
 of God, exercising equall power Luc. 22, 69.
 with the father gouerning al things, 1. Cor. 15,
 & wholly shining with diuine Ma- 25.
 iesty; which is indeede (b) to sitte Eph. 1, 20.
 at the right hande of his Father. Mat 28, 18.
 This ioyful ascensio of Christ, is the (b) Aug lib.
 assurance of our faith and hope, so de fi. & sym.
 that whither the heade hath gone ca. 7.
 before: (when once his enemies are
 vanquished:) thither the members (c) Heb. 5, 9.
 also, so that (c) they obey & cleaue Ro. 8, 17.
 to their head, may haue great hope 2. Tim. 2, 11
 to attaine. (d) I go (saith he) to prepare Io. 15, 6.
 you a place. (d) Io. 14, 2.

15 *What doth the senēth Article insinuate, Fro thence he shal come to Iudge?*

IT setteth before our eies the latter day of Iudgement, whē Christ Pf. 96, 2.
Esa. 3, 13.
& 66, 15.

Io. 5, 22. 26.

Soph. 1, 14.

Mal. 4, 1.

Iod. 3, 1.

shal descend in humane fleshe from
the highest Heauen, and shal sitte in
dreadful doome & iudgment ouer
the whole worlde, and in the open
face thereof, shall render vnto eue-
rie one according to his woorkes.

(a) Mat. 25,

31. et 24, 11

Luc. 21. 25.

Act. 1, 42.

1. Thel. 4,

15. et 5, 2.

1. Cor 15,

51. 2. Thel.

2, 1. 2. Pet.

3, 3.

Therefore (a) in the seate & throne
of his Maiesty he shal iudge al with-
out exception, good & bad, as well
those that shall bee aliue when the
daie of iudgement shall come, as
those that were before departed
out of the worlde.

Whereby wee are admonished,
to liue so much more warely & vp-
rightly, by howe much more cer-
tainly we are perswaded, that al the
actions, (b) thoughts, and designe-
ments of our life, are alwaies appa-
rant before the presence of almight-
ie God, that seeth all thinges, and
iudgeth the most righteously. For
(c) he is a righteous and iust searcher

(b) Mat.

12, 36 Sap. 1

8. Esa. 66, 18

Eccl. 12, 14

Ro. 2, 14.

Ap. 20, 11.

Basil. ep. ad

Virg. lap.

(c) He. 17, 9.

of

of (c) hearts, and reuenger of iniquities, before whose Tribunal we must all bee presented, that euerie one may receiue at his hand accordingly as he hath behaued himselfe in his body, be it we^l, or euil. Who will neither (d) defraud any thing well done in this life, of dewe reward, nor let any euil deeds escape unpunished.

Heb. 4, 12.
Gal 6, 5.
1. Thes. 4, 6.
Eccle 12, 14
2. Cor. 5, 10
Ro. 14, 10.

(d) Mat. 10,
4. Job. 24,
12.

16 *What is the summe of the Articles of the second person in Deity?*

THIS: that Christ is true God & man, who began and brought to passe the woonderfull worke of mans Redemption, so that, hee is vnto vs the (a) Way, Trueth, and Life, by whom only when we had all perished, we were saued and restored, and reconciled vnto God the Father.

Io. 1, 1, 14,
34.
1. Ioa. 5, 20.
Eph. 1, 7.
(a) Io. 14, 6.
Ro. 5, 6.
Apoc. 1, 5.
1. Tim. 2, 5.
Ro. 3, 24.

Of the benefite and true vse of which Redemption, we finde thus

B 3

written:

(b) Tit. 2, 11 written: *(b) The grace of God our Sa-
 uiour hath appeared to all men instru-
 cting vs, that denying impiety & world-
 ly desires, we liue soberly, iustly, & godly
 in this world, expecting the blessed hope
 and aduent of the glory of the great God,
 & our Sauiour IESVS CHRIST,
 who gaue himselfe for vs that he might
 redeeme vs from all iniquity, & might
 cleanse to himselfe a people acceptable, a
 pursuer of good workes. These bee the
 wordes of the Apostle S. PAVL: &
 in (c) another place: We are the worke
 of God, created in Christ Iesus in good
 workes, which God hath prepared that
 we should walke in the. And again, (d)
 Christ died for all: that they also which
 liue, may not now liue to themselves, but
 to him that died for them & rose againe.*

(c) Eph. 2,
 10.

(d) 2. Cor.
 5, 15.

Wherefore we must take diligent
 heede of the erronious opinion of
 those, that doe confesse Christ not
 wholly and perfittely, but as it were,
 lame

lame and maimed, whilest they doe
only acknowledge him as a (e) Me-
diatour and Redeemer, in whome
we may trust: but doe not withall
admit him for a (f) Lawe-maker,
whose commaundements we must
obay; and a patterne of all vertue,
which wee must imitate; and a iust
Iudge, who surely is to repay the
due reward, or punishment to the
(g) workes of euery one.

17 *What doth the eight Article teache
vs, I beleene in the Holy-Ghost?*

IT specifieth the Holy-Ghost, the
thirde person in Deity; who pro-
ceeding from the Father and the
Sonne, is true God coeternall, coe-
qual, & consubstantial to both, & to
be worshipped with the same faith,
& with equal honour & adoration.

This is that paraclet & teacher of
truth, that doth lightē, purifie, & san-
ctify the harts of beleeuers, with his

B 4

grace

(c) 1. Tim.
2, 5.

Ro. 3, 24.

(f) Esa. 33,
22.

Iac. 4, 12.

Io. 13, 15.

34.

1. Io. 2, 6.

1. Pet. 2, 21.

(g) 2. Tim.
4, 7.

Ro. 2, 5.

Sym. Cōstā.

& Cō. Flor.

Gen. 1, 2.

Pf. 103, 30.

Iob. 24, 13.

Mat. 28, 19.

Io. 1, 32.

& 14, 16.

& 16, 7.

1. Io. 5, 7.

Ro. 8, 9.

2. Cor. 3, 17

1. Cor. 6, 15

& 3, 16.

Pf. 50, 12

Esa. 11, 1.

Gal. 5, 22.

Ro. 5, 5.

(a) Eph. 1, 13
Ro. 8, 26.

1 Cor. 12, 11

(a). Mat. 5,
15.

Esa. 6., 1. &
2, 2.

Psal. 18, 5.

Aug. tract. 1
in ep. 10a. &
de unit. Ecd.

c. 16. et in

Pf. 30. Con.

2. Chrys. ho

4 de Verb.

Esaie.

(b). Io. 11,

52. et 1, 16

et 17, 11.

Cant. 6, 8

1. Cor. 1, 10

& 12, 12. 25

Ephef. 4, 3.

Cypr. de sup.

praet.

Iren. l. 1. c. 3.

Hier. ad Age

nich. ep. 11.

c. 4 Chr. ho.

1. in. 1 Cor.

(c) Cypr. de

simp. & ep. 55 & 69

Iren. lib. 3. c. 3. Hier. ad Damas. ep. 57. & 58.

Leo. c. 89. ad Vien.

grace & gifts, & cōfirme them in al
holines. This is the (a) pledge of our
enheritance, who helpeth our infir-
mity, and diuideth to euery one ac-
cording as he will his diuerse gifts.

18 *What addeth the ninth Article, I be-
leeue in the holy Catholike Church?*

IT doth shew & declare vnto vs the
Church, that is to say, the (a) visi-
ble congregation of Christes faith-
ful people, for which the Sonne of
God taking vpon him the nature of
man, did, and suffered all thinges.

And first it teacheth that the
same Church is (b) one, and vni-
formall in faith, & in the Doctrine
of faith, and administration of Sa-
craments, which, vnder one onlie
head Christ Iesus, and one vicege-
rent (c) vpon earthe, the chiefe Bi-
shop is gouerned and kept in vnity.

then

Then, it giueth vs to vnderstand, that she is holy. (d) Because Christ doth alwaies sanctify her by the holy ghost, so that she is neuer destitute or voyd of holy men, & holy lawes. Neither can any man be partaker of any holinesse & sanctificatiō, that is not of her society & congregation.

Thirdly, that she is (e) Catholike, that is to say, vniuersal, so that, she being disperfed throughout the world in her motherly bosome receaueth, embraceth, & safe, keepeth all persons of al times, places & nations, so that they be of one mind & consent in the faith & doctrine of Christ.

Fourthly, that there is in the same Church a communion of Saintes, soe that those which liue (f) in the Church, as the house and family of Almighty God, doe holde an vnseparable society and vnity amongst them selues, and as mem-

(d). Eph. 3.
27. Cant. 4
7. 1. Pet. 2. 9.
Aug. Ench.
c. 56. et in Pf
85. Ber. ser. 3
in Vig. nat.
Greg. l. 35.
mor. c. 6.
Iren l. 3. c. 40
(e). Act. 1. 3.
Gen. 22. 18.
Mar. 16. 15.
20.
Luc. 24. 47.
Mat. 28. 19.
& 16. 18.
Aug. ep. 170
et 166. cont.
ep. fund. c. 4
et lib. de Ver
rel. c. 7. Pacia.
ep. 1 ad sym
pron. Vinc.
Lir. Hier. cō.
Luc f. c. 9
Bed. in. 6. c.
Cant.
(f). Eph. 4.
11. 16.
Pfi 118. 53.
Col. 1. 12.
Phil 1. 4

2.Co. 8, 14. bers of one & the selfe same body,
 1.Io. 1, 3. helpe & assist one an other, with mu
 Ro. 12, 4. tuall benefites, merites, & prayers.
 1.Cor. 12, 4. Amongst the there is vnity of faith,
 Aug.Tr. 32. in Io. consente of doctrine; conformable
 (g) Euse. l. 7. vfe of sacraments: and notwithsta
 cap. 19. ding the dissensions & errours, what
 Aug. 2. con. (g) euer they be, that by meanes of
 Do. c. 6. & some fewe, maye spring and growe
 ep. 19. & de vp, yet are they all wayes carefull,
 vera rel. c. 6. to * keepe the vnitye of the Spirite
 * Eph. 4, 3. in the bande of peace. And in this
 (h) Aug. scr. Cōmunion, vndoubtedly not on-
 181. de tēp. ly the Saintes of the Church mili-
 cap. 13. tant, that doe traueyle as pilgrimes
 Ench. c. 56. vpon earthe, but also all the blessed
 (i). Aug. lib. Saintes of the Church moste hap-
 20. ciuili. c. 9. pily triumphant with Christ in hea-
 Greg. l. 4. uen, (h) as also the soules of the
 dial. cap. 39. godly, which hauing departed this
 (k) Gen. 7, life, are not (i) yet come to that hap-
 23. py estate of the blessed Saintes; are
 1. Pet. 3, 20 al together, ioyntly comprehēded.
 Esa. 60, 12
 Aug. ep. 50
 & 152. &
 de vnit Ec.
 c. 4. & 19.
 Ful. de fid.
 ad Pet. c. 37.
 38. 39.
 Pacia. ep. 2.

Out

Out of this cōmunion of Saints; (like as out of the (k) Arke of Noe) there is certainlye vndoubted destruction, but no saluation for mortall men: not for the Iewes or Heathens, that neuer receaued the sayth of the Church: not for Hæritikes, that haue forsakē the sayth once receaued, or any way corrupted the same: not for Schismatiks, that haue deuided thē selues from the peace and vnity of the Church: finally, not for (l) Excōmunicate persons, that for any greuous crime or cause haue deserued to be cut of as hurtfull, pernicious members, from the body of the Church. And all and euery of these, because they do not appertaine vnto the Church & to her holy cōmunion, they can-not be partakers of the grace of God & (m) æternall saluation, except they be first reconciled and restored vn-

ad sympro.

Ire. l. 4. c. 43

Greg. l. 14.

mor. cap. 2

Chrys. ho.

11. in ep. ad

Eph. Conc.

Later. c. 1.

Alcim. Aul.

l. 4. c. 19.

1. Io. 2. 19.

Io. 6. 66

Iude 18.

(l) 1. Cor. 5

4.

1. Tim. 1. 20

Nū. 12. 14.

Mat. 18. 17.

2 Io. 10.

2. The. 3. 6.

14.

Cyp. ep. 62.

Aug. l. 1. cō.

adu. le. c. 17.

Euf. apud

Damas.

l. 3. Paral.

cap. 45

(m). Aug.

ser. 181. de

temp. c. 12.

& in pf. 83.

conc. 2

& ep. 2. 4.
Cyp. ep. 57.
& 52.

to the same Church, from which, they through their owne defaulte haue once ben separated. For most certaine is that Rule of (n) Sainte CIPRIAN, & (o) S. AVGVSTINE: that he shall not haue God to be his Father that wil not haue the church to be his Mother.

(n) de simp.
Præ.
(o) De symb
ad cate. c. 13.

19. *What doth the tenth Article set before vs?*

(a) Esa. 33,
22.

Mat 1, 21

& 9, 9.

Apo. 1, 5.

Luc. 24, 47.

Act. 1, 42.

Heb. 9, 13.

1 Io. 1, 7.

Eph. 1, 7.

Col. 1, 13.

Heb. 1, 3.

(b) Act 2,

38. & 8, 12

36.

Mar. 16, 16.

Io. 3, 5.

R Emission of finnes, without the which, none can be iust or obtaine saluation. And this most rich treasure Christ hath purchased (a) for vs, by his bitter death and most pretious bloode, that the whole worlde mighte be exempted from sinne, and from the perpetuall punishmentes due vnto the same.

Of which treasure certes, they on-ly are made partakers by the grace of Christe, that doe vnite thē selues by saythe (b) and Baptisme to the Church

church of Christ, & do abyde in the vnity & obedience of the same. The afterwarde, they also that haue diligently done (c) poenance for their sinnes committed after Baptisme, & doe conueniēdy vse thoir medicines and remedies againste sinne that Christe hath ordayned, to wit, the holy Sacramentes of the Church. And hereunto belongeth the power of the (d) keies, as they call it, which Christ for the remission of sinnes hath committed vnto the Ministers of the Church, & especially to th: Apostle S. (e) PETER, & his lawfull Successors, as to the Supreamē guýdes and rulers of the Church.

Hilla. c. 16. in Mat. Bern. l. 2. de cōsid. c. 8. Con. Flor.

Aug. Ench. c. 65 & de Ver. do. scr. 11. c. 2. & 22.
(c). 2. Cor. 12, 21.
Act. 8, 22.
Io. 2, 23
Apoc. 2, 5.
(d). Hier. ep. 1. ad Hel. c. 7.
Aug. ho. 49. c. 3. & 50. c. 4. & 5. inter quinquag. hom.
Chrys. l. 3. de Sacerd.
Cypr. ep. 54.
Luc. 10, 35.
Mat. 18, 18.
Io. 20, 22.
(e). Mat. 16, 19. Io. 21, 15

20 *What hath the eleuenth Article.*

If declareth the resurrectiō of the flesh, which at the latter day shall be cōmō to good & bad. For this frayl
brickle

Esa. 26, 19.
Iob. 19, 25
Ezech. 37, 1
1. Cor. 15, 51.

1. Theſ. 4.
 16.
 Io. 11, 24. &
 5, 25.
 Mat. 22, 23.
 Dan. 12, 2.
 Ph. 3, 21.
 Hieron. ad
 Miner. &
 Al. ep. 152
 & ep. 61.
 adu. cr. Io.
 c. 9. & ſeq.
 Greg. l. 14.
 mor. c. 30 &
 ſeq.
 Aug. Ench.
 c. 84 & ſeq.
 & l. 22. ciu.
 c. 12. & ſeq.
 (a). 2. Cor.
 5, 10.
 Ro. 14, 10.
 (b) Io. 5, 29
 Mat. 13, 40.
 (c) Mat. 25,
 46. & 13, 10
 Athan. in
 ſymb.

bricke body of ours that we beare
 about with vs, peſtered with ſo ma-
 ny diſeaſes, and ſubieſte to ſuche
 continuall griefes and miſeries, that
 muſt after our death become a pray
 for wormes; ſhall then reuiue: whē
 at that laſt daye, al the deade at the
 voyce of Chriſt the Iudge ſhal bee
 raiſed both to life & iudgement. All
 therfore ſhal appeare in fleſh before
 the (a) tribunal of Chriſt, that euery
 onewithout exceptiō, accordingly
 as he hath behaued him ſelfe in his
 body, which thē ſhalbe reſtored vn-
 to him whole again, ſo may receiue
 either good or euill. *And they that
 haue doone good thinges (b) ſhal come
 forth into the Reſurreſtion of life: but
 they that haue done euil, into the Reſur-
 reſtion of iudgemente, (c) and puniſh-
 ment euerlaſting.*

In the ſayth and beleefe hereof,
 a good and patient man doth take
 ſolace

solace and comforte in the greatest miseries that maye befall, so that at the verye laste gaspe of life, he will say, (d) *I knowe that my Redeemer* (d) Iob. 19, dothe liue, & in the laste day I shall rise 25. from the earthe, & agayne be compassed (e) Col. 3, 5. aboute with my skinne, and in my fleshe 1. Pet. 3. 18. I shall see God. Wise therfore certes 1. Cor. 9, 27. and moste wise are those that doe Ro. 6, 12. bring into the seruitude of Iustice 1. Cor. 15, 42. and (e) vertue these earthly dyeng * 1. Cor. 2, 9. members, & doe prepare this body, as Io. 17, 3. a pure vessell, for the happy immor- Mat. 19, 12. tallity that is to come. 14. 17. 23. 29. & 25, 34. 46. Apoc. 2, 7. 10. 17. 26. &

21 *What is the laste Article?*

OFlyse* cuerlastinge, which we 3. 11, 21. & may nothing doubt to remaine 7, 14. & 21. vnto the electe after theire deathe. 2. 10. 23. & And this is the fruite & finall end of 22, 1. 12. Fayth, Hope, Patience, & Christi- Ro. 2, 6. anlike exercise. For the obtayning Tit. 1, 1. & 2. of which life, to a true beleeu- 12. & 3, 7. er, 2. Tim. 4, 7. no worke of pietie ought to seeme 1. Io. 2, 25. & 3, 2. 1. Pet. 1, 3. difficulte: Ro. 6, 22.

difficulte: no labour paynfull: no greife bitter: no time long or tædious in well working or sufferinge. And if this life notwithstandinge that it is replete with all manner of calamities, be accounted a thing moste choyse and delightfull: how much more is that life to be had in greate price and æstimation which is (a) so farre off from any feeling and feare of euill, & is replenished on euery syde with heauenlye and vnspeakeable ioyes, pleasures, and delights, that neuer shall haue end? Of whiche life Christe sayth thus: (b) *Feare not little flocke, for it hath pleased your Father to giue you a Kingdome.* And at the latter day of iudgemente he will saye vnto the electe: (c) *Come yee blessed of my father, possesse you the kingdome prepared for you, from the foundation of the worlde.* But vnto the wicked he will speake in this manner:

(a) Aug. de
ciu. Dei. l. 22
c. 29 & 30.
& l. 3. de lib
arb. c. ult. &
scr. 64. de
Ver. Do. c. 1
& eq. & l. 3
de symb. ad
catech. c. 12
(b). Luc. 12,
32.

(c) Mat. 25,
34.

manner: Get yee (d) away from me you (d) Ibid. 46.
*cursed into fire euerlasting, which was
 prepared for the Deuill and his Angels.*

Which sentence doth not onelie
 touch (e) *Heathens, Heretickes, Schif-* (e) Fulg. in
matickes, & publike sinners; but ap- lib. de fide
 pertaineth also to all those Christi- ad Pet. c. 38.
 ans, that doe (f) end their liues in & 42.
 mortall sinne. (f) Ez. 18, 4.
 & 33, 8.
 Ro. 6, 23.
 Sap. 1, 16.
 1. Cor. 6, 9.

Last of al this clause (g) AMEN, is
 added in the end, that it may plainly
 appeare, howe firmly and surely
 grounded, we stand in the professi- (g) Hier. ad
 on and testimony of this Christian Marcd. ep
 Faith and Confession. 137.

22 *Is it sufficient for a Christian to be-
 leeuethose things only that are
 contained in the Creede?*

First & specially, no doubt, those
 things that are taught vs in the
 Creed of the Apostles, are to be be- Heb. 5, 12.
 leeued, & openly (a) professed of & 6, 1.
 euery one. Which also are made 1. pet. 3, 15.
 (a) Amb. l. 3
 de Virg.
 Aug. l. 1 de
 C more

ſymb.ad
Cat.c.1.&l.
2.cap.1.

more plaine beeing conferred with
the Creed of the FATHERS, & with
that of A T H A N A S I V S.

Secondly, a Christiā muſt of ne-
ceſſity belecue, whatſoeuer the (b)
diuine & Canonical Scripture doth
containe. But the certaine & (c) le-
gitimate books of Scripture, no man
may diſcerne by any other meanes,
than by the iudgement & authori-
ty of the Church.

(b).2.Pct.1,
19.
Ro.15,4.
2.Tim.3,15
(c) Conc.
Tol.1,c.21.
Aug.ſer.
129.&191
de temp.
Hic.in ſym.
ad Damaf.
Aug.cō.ep.
fund.c.5.
Trid.Seff.4.
(d) Mat. 22,
29.

Thirdly, hereunto doe belong
thoſe thinges that are neceſſarily
drawen (d) & deduced, partly out
of the Articles of the Creede, and
partly out of holy Scriptures.

Fourthly & laſtly, are all ſuch do-
cuments to be holden as moſt holy,
& to be firmly beleued, which the
holy ghoſt reucaleth vnto vs, & pro-
nounceth by the (e) Church, whe-
ther they be commended vnto vs by
writing, or deliuered by tradition
and

(e) Cyr.ep.
10. ad Neſt.
Iren.1.3.cap.
4.&li.4.c.

& word of mouth. Which point we will touch more at large hereafter.

These therefore are the things, in which the true catholike faith doth consist, without the (f) which all sectaries do in vaine promise to themselves & others, grace, & saluatiō in christ.

THE SECONDE CHAPTER OF HOPE, AND OVR

LORDS PRAIER.

I *What is Hope?*

HOpe is a vertue infused by God, whereby wee doe with assured trust & confidence, expect at Gods hande the good of our saluation & life cuerlasting.

To small purpose it is to beleeeue in God, and the word of God, & to professe the diuine Doctrine of holie Church: vnlesse a Christian hauing once vnderstoode the goodnesse of Almighty God, doe conceiue hope & confidence of obtain

45. & 63.

Hier. con.

Lucif. c. 4.

Vinc. Lir.

con. Nouat.

(f) Leo. ser.

4. de nativ.

Dom.

Aug. in Encap. 8.

1. Cor. 13,

13.

Ro. 5, 2. &

8, 24.

Tit. 2, 13. &

3, 7.

1. Pet. 1, 3.

1. Io. 5, 14.

Iac. 1, 3. 5.

Io. 14, 13. &

15, 7. 16. &

16, 23.

Mar. 11, 24.

Pf. 26, 13. 14.

& 129.

6. & 72, 28.

& 61, 8. 11.

1. Tim. 4, 10.

1. Thes. 5, 8.

Eph. 6, 17. ning grace and æternall saluation.
 Heb. 10, 35. Which hope doth so fortifie & vp-
 & 6, 18. hold the iust man in the greatest (a)
 (a) Eccli. 34, 15. miseries, that although he be desti-
 Rom. 8, 35. tute of all wordly helps: yet will
 Psal. 30, 25. he confidently say: (b) *Al-though*
 Prou. 28, 1. (b) Iob. 13, 15. *he kill me yet will I hope in him. And*
 (c) ps. 55, 5. (c) *in God I haue hoped, I wil not feare*
 (d) Ps. 24, 2. *what fleshe may do vnto me. (d) My God*
 (a) 1. Thes. 5, 16. *I trust in thee, I will not be ashamed.*
 Luc. 11, 9. 2 *By what meanes may a man come to*
 & 18, 1. *haue this hope?*
 Mat. 7, 7. **F**irst of al one great helpe hee run-
 Eccli. 18, 22. to, is to (a) pray feruently & of-
 (b) Eph. 2, 4. ten to almighty God. Also hope is
 Tit. 3, 3. to be nourished and stirred vp with
 Ro. 8, 29. dayly meditation of the goodnesse
 Io. 3, 16. and benefites (b) of God, those es-
 1. Co. 4, 9. pecially, which Christ our Lorde
 Heb. 10, 23. for his infinite charity towards vs,
 Tit. 1, 2. performed & promised euen to the
 Ro. 5, 8. vnderferuing. Last of all, there must
 17. 20. & 3, 18. be annexed (c) purity & cleannes
 (c) Pro. 15, 15. of
 1. Io. 3, 21.

of conscience, which must euer (d) shew it selfe by good workes, & inuincible patience in all aduersitye. For they that wante the testimony of a good conscience, or haue not a purpose to amend their life, they I saye, haue not that hope which they shoulde, but do rather rashlie vaunt of (e) præsumption, and a very vaine and vnfruitfull cōfidence, how-soeuer they boaste of Gods grace and of the merites of Christ.

Hope in our Lorde sayth the (f) Prophet, and do goodnesse, & againe: Be thou subiect to our Lord, and pray to him. And an other Prophet: (g) Our Lord is good to those that hope in him, to the soule that seeketh him. And that this hope must not be altogether (h) voyde of feare, it appeareth by this place of the psalme: Our Lord (i) is wel pleased over thē that feare him, & in thē that hope & trust in his mercy.

Aug. l. 1. de
doc. Chr. c.
37. & 40. &
l. 3. c. 10. &
in præf. Pf.
31.

(d) 2. Cor.
1, 7.
Heb. 3, 6. &
10, 34.

1. Io. 3, 3.
Col. 1, 21.
2. Pet. 1, 10.
(e) 2. Pet. 2,

18.
Eccli. 5, 4. 6.
Greg. 33.
mor. c. 15.

(f) Pf. 36, 3.

(g) Thren.
3, 25.

(h) Greg. l. 6.
ep. 22. ad
Gregoriā.
Ber. de Fest.

Magdal.
(i) Pf. 146.
11.

38 OF HOPE, AND OF

3 *What good things are those which a Christian must hope for?*

(a) Tit. 2,
13. & 3, 7.

First, and specially thole good (a) things of the Kingdome of heauen, which do make men blessed & happy, and exempteth them from all manner of miserie. Then, all such things as (b) seruing for the necessarie vses of mortall men in this life, are rightly desired & prayed for at Gods hands, ought to be reputed in the number of those good things which are to be hoped for and expected. All which are specially expressed in our Lordes prayer, as which Christ our Lorde with his owne most sacred (c) mouth deliuered, & with wonderfull wisdome prescribed to all those, that would gladly by prayer lay open their hope and good desires before All. God.

(b) Heb. 4,
16,
Aug. in Enc.
cap. 114.

(c) Mat. 6, 9.
Luc. 11, 2.

4 *What is the forme of our Lords prayer?*

This

THis that followeth; *Our Father*
which art in heauen.

1 *Hallowed be thy name.*

2 *Thy Kingdome come.*

3 *Thy will be donne, in earth, as it is in heauen.*

4 *Giue vs this day our dayly bread.*

5 *And forgine vs our trespasses, as we forgine them that trespassed against vs.*

6 *And lead vs not into temptation.*

7 *But deliuer vs from euill. Amen.*

de Sacr. cap. 4. Aug. ep. 121. ad Probam. c. 11. & l. 2. de ser. Do. c. 4. & seq. & ho. 42. ex 50. & ser. 126. 135. 182. de temp. & ser. 9. ex diu. Chrysol. ser. 67. & seq. Innoc. 3. lib. de Myst. Missæ c. 17. & seq. Petrus Laod. German. Patriarcha Const. Cassia. coll. 9. c. 18. & sequ.

5 *What is the sume of our Lords prayer?*

THere are (a) scuen petitions
 therein conteyned, vnto which,
 all manners and formes of prayers
 (b) what-soeuer may and ought to
 be referred, whether we treat with
 al-mightie God, for the obtaining
 of some good things: or for the wi-
 ping away of sinne: or for the tur-
 ning

The Pater
 noster is ex-
 pounded,
 by these.

Tert. & Ny-
 sen. l. de ora.

Cypr. ser. 6.
 de or. Dom.

Cyr. cat. myf

5. Chry. ho.

de or. Dom.

& in .cap. 6.

Mat. Higō.

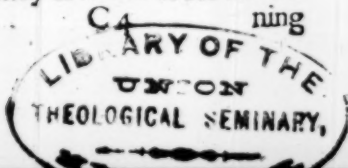
Theop. Eut.

in Mat.

Ambr. lib. 5.

(a) Aug. in
 Ench. c. 115
 & l. 2. de ser.
 Dom. c. 10.

(b) Aug. ep.
 121. ad Pro-
 bam. c. 12.



ning away of any euill whatsoeuer. And in the three first petitions, those things are in order demanded, which are properly æternal & euerlasting: in the fower others we do aske euen temporal things, as being necessary for vs, to the getting of the æternal.

6 *What is ment by the beginning of this prayer, Our father which art, &c.*

Ex. 15, 11.

Esa. 42, 5.

& 63, 15.

Mal. 1, 6.

2. Cor. 1, 3.

Phil. 4, 20.

Ap. 4, 10.

Ro. 8, 15.

Gal. 4, 5.

1. Pet. 3, 22.

Leo. ser. 6.

nat. Do.

IT is a little preface, and it putteth vs in minde of that great & inæstimmable benefite, wherby God the Father, that eternall maiestie, reigning most happily in heauen, receiued vs into his fauour, & for Christ his Sonnes sake, adopted vs by the holy Ghost to be his sones, & heires vnto his heauenly Kingdome.

(a) Cypr. in
scr. de or. do

And this remembrance of so great benefites, doth not only stirr vp (a) attentio: but prouoke also the sones to render loue againe to their father and to obey him, & it doth in like manner

maner encourage the to pray, & afford the (b) confidence to obtaine. (b) Luc. 11,
11.
Iac. 1, 6.

7 *What is the sense of the first Petition,
Hallowed be thy name?*

WE desire that aswell in our selues as in all others, that may alwaies be preferred & aduanced, which standeth most with the glory and honor of our Soueraigne and most excellent Father. Mat. 5, 17.
1. Pet. 2, 12.
& 4, 11.
1. Cor. 10,
31.
Col. 3, 17.
Ro. 15, 6.
Eccli. 36, 1.

And this indeede wee doe performe, when the confession of the true faith, hope and charity, & holy couerfation (a) of Christian life, do shewe forth their light and force in vs, that (b) others also beholding the same, may take occasion to glorifie our Father. (a) Luc. 1,
72.
1. Pet. 1, 15.
& 3, 16.
Phil. 2, 15.
(b) Mat. 5,
17.

8 *What is contained in the second Petition, Thy kingdom come?*

WE do aske that God by his grace & iustice, may raigin his Church, yea, & in the whole Mat. 6, 33.
Ro. 14, 17.
Ps. 22, 1. &
79, 2.

C5

world,

Luc. 1, 33. world all aduerfary powers, & euill
& 17, 20. affections beeing once abandoned
1. Cor. 5, 16 & rooted out.
& 4, 20.

Eph. 1, 18. Then we do wifhe and pray, that
23. being once called out of this world,
Mat. 13, 41 as out of a troublefome (a) pilgri-
1. Co. 15, 24 mage and warfare, we may be fpee-
Ccl. 1, 13. dily transported into the kingdome
Pl. 67, 2. of glory, and euerlafting felicity, to
(a) Phil. 1, 23. raigne with Chrift and his Saintes
Heb. 11, 13. for euer.
1. Pet. 2, 11.

Iob. 7, 1. *9 What importeth the third Petition,*
2. Cor. 5, 6. *Thy will be done?*
Sap. 5, 16.
Apoc. 22, 4.
Mat. 8, 11.

WE doe wifhe in this petiti-
on, that as the Angels and
Pl. 102, 20. blessed Saints in heauen; fo we alfo
Ro. 1, 10. vpon earth, though weake, and of
Act. 9, 6. & 21, 14. fmall force, may exhibite vnto Al-
Deut. 12, 8. mighty God, exacte obedience, de-
Heb. 13, 21. firing or coueting nothing fo much
Ic. 4, 15. as that we may willingly fubmit our
Luc. 22, 42. felues to the will of God, both in
1. Pet. 4, 2. prosperity & aduerfity, & renoun-
Act. 5, 29. cing
Iob. 1, 21.
1. Pet. 5, 6.

cing our owne wil, which is prone
 (a) vnto euil, we may rest and settle
 our mindes in the (b) wil of God.
 10 *What hath the fourth Petition, Giue
 vs this day our daily bread?*

WE doe like poore folkes, &
 beggers, craue of the au-
 thor and fountaine of al goodnesse,
 those thinges that bee sufficient for
 the daily maintenance of our cor-
 poral life, to wit, food, & cloathing,
 also those thinges that doe serue to
 abetter the life of the soule: as the
 (a) word of God, the spiritual food
 of the soule; the most holy (b) and
 B. Sacrament of the Altar, that hea-
 uenly breade: and other most holi-
 some Sacraments and gifts of God,
 which doe feede, cure, and con-
 firme the inwarde man to a wel or-
 dered & happie kinde of life.

11 *How is the fifth Petition vnderstood,
 Forgiue vs our trespasses?*

In

(a) Gen. 8,
 21.
 Mat. 26, 41
 Bern. scr. 3,
 de resur.
 (b) Io. 4, 34
 & 5, 30. &
 6, 38.
 1. Reg. 3, 18.
 Iac. 1, 5. 17.
 Psal. 39, 18.
 Deut. 10, 18
 Gen. 28, 20.
 1 Tim. 6, 8.
 Pro. 30, 8.
 Pl. 144, 15.
 (a) Mat. 4, 4.
 Am. 8, 11.
 Eccli. 15, 3.
 Pro. 9, 5.
 (b) Mat. 26,
 26. & 6, 11
 Io. 6, 51.
 Hier. in c. 6.
 Mat. Cypr.
 in scr. de cr.
 Do.
 Amb. l. 5. de
 Sac. c. 4.
 Aug. l. 2. de
 scr. Do. in
 mont. c. 7.

Thren. 4, 3.

1. Cor. 10, 6

Leu. 26, 14.

Num. 5, 6.

20.

Exo. 32, 27.

Luc. 7, 47.

Tob. 12, 10.

Sap. 16, 14.

Pf. 50, 3. 4.

9. 11.

IN this wee craue, that God will
mercifully purge vs from the spot
of sinne, which aboue all thinges is
most foule and pestilent vnto the
soule; and that he will also remitte
those verie debts, which wee haue
contracted by sinning.

And least our praier should not
be auailable, by reason that we are
euill affected towards our neigh-
bour; we adde this besides, that all
secret hate & (a) desire of reuenge
being laide aside, wee are at attone-
ment with our neighbour, & haue
forgiuen euery one that hath offen-
ded vs, euen from the bottome of
our heartes. For this is that which
Christ signified in an other place

(b) Lu. 6, 37.

(c) Mat. 6,

14. & 18, 22

33.

Eccli. 22, 1.

Aug. in Enc

cap. 74.

when he said: (b) *Forgiue, & yee shal
be forgiuen*. And againe: (c) *If you
will not forgiue men, neither will your
Father forgiue you your offences.*

12 *What is the sense of the sixth Petitiō,*

Lead

Lead vs not into temptation?

BEcause this present life is a very warfare vpon earth, whilest we are al-waies assaulted with diuers temptations, and in an hard & continuall conflict, with the world, the flesh, and the deuill: therefore, being deuoutly carefull of our owne estate, we sue for helpe at the hands of almightie God, that we do not yeeld to such assaults of our aduersaries, and by yeelding incurr damnation; but that standing al-waies in this continuall combate, relieng vpon the mighte and hand of God, we may valiantly resist the power of the deuill, haue the world in contempte, chastice the fleshe, and so finallye as inuincible souldiers of Christ, be crowned after the victory, *for (a) no man is crowned, as witnesseth the Apostle, vnlesse he strine lawfully.*

Iob. 7, 1.
Iudith. 8, 21
Tob. 3, 21.
& 12, 13.
Mat. 4, 1.
& 26, 41.
Heb. 2, 18.
2. Thef. 3, 3.
1. Io. 2, 14.
16. & 5, 4.
Mat. 16, 24.
1 Cor. 9, 25.
27. & 10, 12.
Iac. 4, 4. & 1,
12.
1. Pet. 5, 8. 10
2. Pet. 2, 9.
Eph. 6, 11.
Col. 3, 5.
Apoc. 2, 7.
10. 11. 17. 26
2. Tim. 4, 7.

(a) 2. Tim.
2, 3.

46 OF HOPE, AND OF

13 *What is in the ſeuenth and laſt petition, deliuer vs from euill?*

3. Reg. 8, 33.
Pro. 10, 25.
28, 30.
Eccli. 23, 4.
Hier. 2, 14.
Tob. 1, 22.
& 2, 10.
Eccli. 27, 1.
46.
Ap. 3, 10.
Pf. 24, 15. &
30, 3. 5. 8. 9.
16. & 33, 5.
7. 8. 18.

(a) Pf. 49, 15

(b) 2. Cor.

1, 20
Amb. in Pf.
40.
Hier. in c. 6.
Mat.
(c) Mat. 7, 7.
Luc. 11, 9.

WE pray at the laſt, that God will not ſuffer vs to be ouer-throwne, & caſt away with the wicked, by the calamities of this worlde, wherwith euen the Godly alſo are exerciſed: but that by his benignitye he deliuer vs, ſo farre forthe as is expedient for our ſaluation: & mercifully defend vs from all euill both of body, and of ſoule, as well in this life, as in the life to come. For ſo hath himſelfe promiſed: (a) *Call vpon me in the day of tribulation, I will deliuer thee & thou ſhalt honour me.*

Laſt of al, we cōclude the whole prayer with this one worde Amen, (b) that we may ſhewe our confidence in praieng, & hope of obtaining, in regarde as well of Chriſtes promiſe that neuer faileth, (c) *Aſke,* (ſaith

(saith he) *and it shall bee giuen you:* Io. 16, 23.
 as also of the infinite clemencye
 and ready mercie of God the Fa-
 ther: in so much that hereupon, S.
 I H O N hath sayd, *(d) What-soeuer* (d) 1. Io. 5,
wee shall aske according to his will, hee 14.
heareth vs.

*14 What is the summe of our Lords
 prayer?*

IT containethe a perfite and abso-
 lute forme not only of asking that
 which is good, but also of praieng
 to be deliuered from whatsoeuer is
 euill.

And amongst the things that be
 good, this is first to be wished and
 praied for, that all men may glorifie
 our heauenly Father, at all times &
 in all places: then, that we may be
 partakers of his Kingdome: after-
 warde, that we may not want those
 helps that are conuenient for the
 attaining vnto the same Kingdome.
 As

As is, on the behalfe of our soule, to be conformable to the will of God: and as touching our body, to haue necessary liuing & maintenance.

But those thinges that are added in the second place, & do continue to the end of the prayer, do expresse the affect of one that craueth deliue-ry from euils, which by the grace & power of almighty God he desireth to haue either vtterly taken away, to wit sinne the contagion of all good-nesse and the sinke and puddle of all euils: or els that they may be so tempered, that by their violence, they hinder vs not in the way to sa-luation. Such are, diuers tempta-tions that inuade vs in this worlde, & all calamities both present and to come. Al other things that are to be said touching praier, shal be reserued for that place, where the three kinds of good works shal be expounded.

OF THE ANGELI- CALL SALVTA-

TION.

15 Which is commonly called the An-
gelicall salutation?

THat which was pronounced
vnto the most holy Virgin, the
mother of God in these wordes:
*Haile MARY full of grace, our Lorde
is with thee; blessed art thou among wo-
men, & blessed is the fruit of thy wombe,*
I E S V S. *Holy MARIE mother of
God, pray for vs sinners now and in the
houre of our death.* **A M E N.**

Luc. 1, 28.
Chrysoft. &
Iacob in Li.
turg. 116.
Aug. ser. 2.
de annun.
Amb. inc. 1
Luc.
Chrysol. ser.
140. & seq.
Ber. hom. 3.
super Myf-
fus est.
Fulg. ser. de
laud. B. Virg

16 Whereupon came this maner of salu-
ting the mother of God?

First of the wordes and examples
of the Gospell, whereas the great
Archangell **G A B R I E L L** and **E-**
L I S A B E T H the holy mother of
the (a) fore-runner of our Lorde,
both inspired by the holy Ghost,
do so teach and instructe vs.

(a) Luc. 1,
28, 42.

D Then

Thē we haue this forme of salutation confirmed & ratified, by the continuall custome and consent of the Church, which the holy auncient (b) Fathers and men of olde time haue religiously obserued, euen to this day, and would haue also of vs to be obserued.

(b) Damasc
in Cant. de
annunc.

Ath. in E-
uang. de SS.
Deipara. &
many more
as appereth
in the 18. &
19. sections.

17 *What doth it profite vs to vse this manner of salutation?*

BY these excelent words, we are first of al admonished of that exceeding greate benefite, that the eternall Father woulde *beginne in Christ, by M A R I E the mother of Gōd, and mercifully bestowe vpon mankinde by redeeming it.

* Gal. 4, 4.

Luc. 11, 27.
et 1, 30.

This is also a singular commendation of the most holy and wondrousfull Virgin, which God hath determined to be the finder of grace and mother of life vnto vs all.

Wherefore no meruaile, if after those

those Godly petitions, which we offered vnto god in our Lords prayer; being here mindfull of the grace that we receaued by Christ, we doe not only praise the mother of Christ but also God the Father in the same Virgin mother of God, & reioicing together with the Angels, with great reuerence, & often salute her.

18 What is the sense of this salutation?

IN the first wordes therof, we doe iustly reioice with, & in reioicing praise and renowme her, that was to vs the second and that a most happy E V E. For, that woe of malediction that the first E V E brought into the world, this other by her hol-some fruite hath taken away, and hath exchanged the very curse of the children of A D A M with a perpetuall blessing.

Most worthy no doubt to be called ful of grace, as who being full of

D 2

God

Andr. Hier.
ros. Archie.
Cretensis.
in salut.
Angel.
Iren. l. 3. c.
31. & 33.
Hier. ad Eu-
sto. ep. 22. c.
8. & 9.
Innoc. 3. ser.
2. de assump.
Ber. hom. 2.
in Mis^s est.
Aug. ser. 2.
de annun.

Amb.in c.1
Luc
Ber.ser.9.ex
paruis.

God, full of vertues: alone (for I will vse S. AMBROSE his words) obtained that grace which no other had euer deserued before, that she might be replenished with the Author of grace. And what place could there be in her soule or bodye for any vice, when she was made the temple of the holy of all holies?

(a) Luc 1,

35.

(b) Io. 1, 14.

Pf. 18, 6.

There is added besides: *Our Lord is with thee.* because both the power of the Father did singularly overshadowe (a) her: & the holy Ghost came plentifully vpon her: and the (b) worde being made fleshe, from her did proceede in most wonderfull wise, as a bridegroom from his chamber.

*Esa 7, 14.

Ez. 4, 2.

Then it followeth, *Blessed art thou among women.* Because she was together a spouse by * Virginitie and a mother by fruitfulnessse. And therefore with greate right all genera-

nerations doe, and shall al-waies
 call her (c) blessed. A woman (d) (c) Luc. 1, 48
(d) Cant. 4, 7
 all faire and immaculate: a Virgin
 before her deliury: at her deliury, (e) Amb. ep. 81.
Hier. in Helu & in Apol. aduer. Ieuin
 and after her deliury: alwaies (e)
 vncorrupted: free from all spot of
 sin: (f) exalted aboue all heauens: (f) Aug. de nat. & gr. c. 36.
Cenc. Trid. Sess. 5. et Sess. 6. cap. 23.
 who no lesse by giuing life was pro-
 fitable, than vnhappy E v E by kil-
 ling was hurtfull vnto all mankind.

And blessed is the fruit of thy wombe,
 I E S V S: as he that springing vp like
 a (g) flower from M A R I E the (g) Esa. 11, 1.
 roote, hath both shewed him-selfe
 after a sorte fruite of the earth: and
 doth in such maner yeeld the fruit
 of life and saluation to his mem-
 bers, as (h) a Vine doth iuice and (h) Io. 15, 5.
 life vnto the branches. O blessed
 wombe (i) indeede that bare and (i) Luc. 11, 27.
 broughte forth a Sauour to the
 worlde: O blessed pappes without
 doubt, that being filled frō heauen,

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(k) Antiquū
Breviarium
& nouum.

(l) Ephrem.
de laud.

Mar. & in
orat. ad ean-
dem & in
lament. B.
Virg.

Iren. l. 5. c. 19

Naz. or. 18.

in Cypr. &

in Tra. Chri-

stus patiens.

Fulg. ser. de

laud. B. Virg

c. 12. Ber.

ser. 2. Dom.

1. post octa.

Epiph. &

ser. 1. & 4. de

Assump.

Damasc. or.

1. de Natiui.

B. Mariæ &

in carmine

ad eandem.

(m) Can. 2, 1

Lib. 5, ca. 19.

suckeled the Sonne of God.

Finally the Church hath added in the end; (k) *Holy M A R I E mother of God, pray for vs sinners, now, and in the houre of our death.* For we following the (l) steppes of the holy Fathers, doe not only salute that wonderfull Virgin, worthy of all commendation, which is as a Lillie (m) amongst thornes: but doe also beleeue and professe that she is endow- ed with so greate power and abi- lity from God, that she is able to profite, fauour, and pleasure mise- rable mortall men, especially when they doe commend themselues, & their desires vnto her, & doe hum- bly sue for the grace of God, by the Mothers intercession.

19 *Testimonies of the Fathers touching the Virgin M A R Y.*

R E N E V S: As E V E was seduced to swarue from Almighty God: so Mary

MARY was perswaded to obaie God; so that MARY a Virgin was made the aduocate of EVE a Virgin: and as mankind was made subiecte to death by a Virgin, so it is loosened by a Virgin: a Virgins disobedience, beinge counterpeazed by a Virgins obedience.

Saint CHRISOSTOME: It is In Liturgia.
 very meete and iust, to glorifie thee the mother of our God, euer most blessed, and al-together vndefiled, more honorable thā the Cherubins & more glorious incomparably, than the Seraphins, which without all corruption hast brought forth the God. we do magnify thee, the very mother of god. *Hail Mary full of grace, our Lord is with thee, blessed art thou among women, & blessed is the fruit of thy wombe;* because thou hast brought forth the Sauour of our soules.

S. AMBROSE: Let the Virgi- Li. 2. de Vir.

56 OF THE ANGELICAL

nitie and life of blessed MARY be
set forthe vnto vs as it were in an
image; from whom, as frō a glasse,
there shineth out bright the beauty
of chastitie and fairenesse of vertue.
What is more noble than the mo-
ther of God? What is more bright,
thā she whō brightnes did choose?
What is more chaste, than she that
brought forth a body without con-
tagion of the body? Such a one was
MARY, that her only life might be
a document to all men.

In Euang.
de Sancta
nostra Dei-
para.

Saint ATHANASIVS: Foras-
much as he is a king that was borne
of the Virgin, & the same also Lord
and God: for that cause, she that
bare him is truely & properly iud-
ged to be a Queene, and a Ladye,
and the mother of God. This new
EVE is called the mother of life, &
she remaineth replenished with the
first fruites of immortall life aboue
all

all liuing creatures. We doe call her therefore againe and againe, and euermore, & euery way most blessed. To thee we cry, bee mindfull of vs, O most holy Virgin, which euen after thy deliuey remainedst a Virgin. *Haile MARY full of grace, our Lorde is with thee:* The holy orders of all Angels, and men doe call thee blessed. *Blessed art thou among women, and blessed is the fruite of thy wombe:* make intercessiō for vs O Mistres, & Lady, & Queen, & mother of God.

S. GREGORY NAZIANZEN.

O ter beata Mater, O lux Virginum,
 Quæ templa cæli lucidissima incolis,
 Mortalitat̃s liberata sordibus,
 Ornata iam immortalitat̃s stola:
 Meis benignam ab alto aurem exhibe verbis,
 Measque, Virgo, suscipe, obsecro, preces.

In tragœd
 Christ pa.
 tiens.

O mother thrise happy, and light of Virgins pure,
 Inhabiting the Temples bright of heavenly globe,
 Thou now from mortall filth, exempted & secure
 Of immortallity art decked with the robe.
 Yeeld courteous audience from high to what I say,
 And entertaine my suites, O Virgin, I thee pray.

D 5

Saint

Serm. 2. de
Annun.

S. AUGUSTINE, holy MARY succour the miserable, help the faint harted, cherishe the sorrowful, pray for the people, bee a meane for the Cleargie, and make intercession for the deuout woman kinde. Let all feele thy helpe, whosoever doe celebrate thy Commemoration.

Ser. de laud.
Mariæ.

FVLGENTIVS: MARY was made the windowe of heauen; because by her, god gaue the true light vnto the worlde. MARY was made the ladder of heauen; because by her God descended down to earth, that by her also men may ascend vnto heauen. MARY was made the restorer of women, because by her they are knowne to bee exempted from the ruine of the first curse.

Serm. 2. de
adu. lege cū-
dem ho. 2.
sup. Missus
est: & in il-

S. BERNARD: The kinglie virgine is the very way by the which our Sauour came vnto vs, proceeding out of her wombe, as a Bridegroom

groome out of his chamber. By thee let vs haue accessse to thy Sonne
 O blessed inuētrix of grace, bringer forth of life, and mother of Saluation, that by thee he receiue vs, who by thee was giuen vnto vs.

*Incl. Apoc.
 Signū mag-
 num appa-
 ruit.
 Et serm. de
 Nat. Virg.*

THE THIRD CHAPTER
 OF CHARITY, AND THE
 TEN COMMAVNDE-
 MENTS.

1 Is it sufficient for a Christian to be instructed in the doctrine of faith & hope?

IT is very necessary that hee which hath attained vnto Faith & Hope, be indued with Charity also. For of these three vertues, Saint PAVL teacheth iointly thus: *Nowe there (a) remaineth, faith he, Faith, Hope, (a) 1. Cor. Charity, these three, but the greater of these is Charitie.*^{13, 13.}

Great

Great vndoubtedly is faith, which may *(b)* suffice to moue mountains, and worke miracles: Great also is Hope, a certaine *(c)* helmet, & Ancour of saluation, which setting before vs the goodnesse of God, & the greatnesse of rewarde, doth afforde both effectual comfort to them that labour, & a singular confidence to them that pray. But greatest of all is Charity, the *(d)* Prince of all vertues, which knoweth neither measure nor ende, nor forsaketh them that die, being stronger than death it selfe, without which in a Christiā there may be indeed both Faith, & Hope; but *(e)* they cannot be sufficient to the leading of a good & happy life. For which cause S. I O H N *(f)* saith: *He (f) that doth not loue, abideth in death*, although in the meane season he beleeueth and hope, as the example of the foolish Virgins in the Gospel

(b) 1. Cor.

13, 2.

Mar. 11, 23.

Mat. 7, 22.

(c) 1. Theſſ.

5, 8.

Eph. 6, 17.

Heb. 6, 19.

(d) Proſp. l. 3

de vita cōt.

ca. 13 & 15.

Aug. in Pf.

47. & tract.

5. ep. 10. &

ench. c. 117.

& ſer. 53. de

temp.

(e) Aug. 15.

de Trin. c. 18

(f) 1. Io. 3, 14

Gospell (g) doth plainlie declare (g) Mat. 23,
vnto vs. 11. Aug. ser.
23. de verb.
do. c. 4. & 8.

2 *What then is Charity?*

A Vertue infused by God, by Mat. 22, 36.
which God is syncerely loued I. uc. 10, 27.
for himselfe, and our neighbour for Mar. 12, 30.
Gods sake. Aug. lib. 3.
doc. cap. 10.

For God is chiefly to be loued
in al things, (a) & aboue al thinges; (a) Bern. de
and for himselfe alone, as alone be- dilig. Deo.
ing the most foueraigne, and eter-
nall good, which only satisfieth our
minde: whose loue, & (b) honour, (b) 1. Cor.
ought to be the beginning and fi- 10, 31.
nall ende both of our wil, and of al Col. 3, 17.
our workes. Then for (c) Gods sake (c) Aug. ho.
must we loue our neighbour, that 38 ex 50. ca.
is to say, (d) euery man without 2. & seq.
exception. For asmuch as wee be al (d) Aug. in
neighbours amongst our selues, & Pf. 118. con-
linked together with a great affini- cione 8. &
tie, both in regarde of the same hu- ser. 53. & 59.
mane nature, common to all the d: temp.
children

children of A D A M, & also by reason of Gods grace and euerlasting glory, whereof al that wil, may bee partakers.

3 *Howe many precepts of Charity
be there?*

IN substance two; whereof the first of louing God, is thus propounded in the old & newe Lawe.

(a) Deut. 6, 3. *Thou (a) shalt loue the Lord thy God,*
 Mat. 22, 36. *from thy whole heart, & with thy whole*
 Mar. 12, 30. *soule, & with thy whole minde, & with*
 Luc. 10, 27. *all thy strength. This is the greatest &*
 Greg. lib. 10. *the first Commaundement. And the se-*
 mor. c. 6. & 7 *cond is like to this, thou shalt loue thy*
neighbour as thy selfe. On these two com-
mandements dependeth the whole Lawe
and the Prophets.

(b) Rom.

13, 11.

(c) Col. 3,

14.

(d) 1. Tim.

1, 5.

This Charity is the (b) fulnesse of the Law, & summe of Iustice, that is to say, the (c) band of perfection. Charity, I say fro a (d) pure hart, & a good cōsciēce, & a faith not fained.

4 *Howe*

4 *Howe doth true Charity shew it selfe?*

THe prooffe of (a) loue & Charitie, is to performe the same in deeds, and to obserue Gods Commaundements. Whoreupon Saint I O H N also the beloued of Christ, saith. (b) *This is the charity of God, that we keepe his Commaundements; & his Commaundementes are not heauie.* And againe. (c) *Hee that saith hee knoweth God, and keepeth not his Commaundements: is a liar and the trueth is not in him. But he that keepeth his word, in him in very deed the charity of God is persited. In this we knowe that we be in him.*

(a) Greg. ho. 3c. in Euāg.

(b) 1. Io. 5, 3.

(c) 1. Io. 2, 4.

And Christ himselfe also teacheth: *If you (d) loue me keepe my Commaundements. He that hath my Commaundements and keepeth them: he it is that loueth me. And he that loueth me shall bee loued of my Father: and I will loue him, and will manifest my selfe vnto*

(d) Io. 14, 13

The Com-
mandments
are thus di-
stinguished
by S. Aug.
9.71. in Exo.
et ep. 119. c.

11. Clemens
Alexan. l. 6.

strom. com-
ment. Hier.
in Ps. 32. Ex.

20, 1. & 34,

28. Levi. 19,

1. 37. Deut.

4, 13. & 5, 6.

& 10, 4.

(a) Mat. 19,

17. & 5, 18.

& 22, 37.

Mar. 10, 19,

& 12, 31.

Luc. 18, 19,

& 10, 25.

Ro. 2, 13. &

13, 8. & 7, 12

Gal. 5, 14.

Iac. 2, 8. & 1,

25. & 4, 11.

1. Tim. 1, 5.

Cō. Tri. scilicet.

6. c. 19. 20, 21

(b) Le. 26, 1.

*unto him. He that loueth mee not, keep-
eth not my wordes.*

*5 Which are the Commaundements of
God specially belonging to Charity?*

THE ten wordes of God, first
deliuered by MOYSES to the
Iewes, and afterward commended
by Christ & his Apostles to (a) all
Christians, which are commonlie
called the Decalogue, or the ten
Commaundementes, and are thus
set downe. *I am thy Lord God.*

*1 Thou shalt not haue any strange gods
before me. Thou shalt not make to thy
selfe any graue thing (b) to worshippe it.*

*2 Thou shalt not take the name of thy
Lord God in vaine.*

*3 Remember thou keepe holy the Sab-
both daie.*

*4 Honour thy Father and thy Mother,
that thou maiest liue long in the lande
which thy Lord God will giue thee.*

5 Thou shalt not kill.

6 Thou

6 Thou shalt not commit aduoutry.

7 Thou shalt not steale.

8 Thou shalt not beare false witnesse against thy neighbour.

9 Thou shalt not (c) couet thy neighbours wife.

10 Thou shalt not couet his house, nor his felde, nor his seruant, nor his handmaid, nor his Oxe, nor his Ass, nor any thing that is his.

6 What meaneth this beginning,
I am thy Lord God?

A Lmighty God beginneth the ten Commaundementes with the knowledge of himselfe, & with the insinuation of his Maiesty. That the Law-maker being once known, we may feare & reuerence him the more, & the Commaundementes which he hath set down may bee of greater authority amongst al men. For we are so seriously dealt withal, that if euer we meane to be (a) fa-

The cōma-
ndements are
expounded
by Orig. ho.
8. in Exod.
Aug. quæst.
71. in Ex. &
tract. de 10.
plagis & hb.
de 10. chord.
(c) Deut. 5.
21.

Deut. 6, 1.
15. 24. & 49
23. 40. &
10, 16.
Mal. 1, 5. 14.
Hier. 32, 17.
Psal. 46, 3.

(a) Mat. 23

E

ued

18. & 19, 17
 & 28, 20.
 Hcb. 5, 9.
 Pl. 118, 1. 4.
 1. Io. 3, 24.
 Aug. quæst.
 140. sup. Ex.
 (b) Ro. 8, 26.
 Ioan. 1, 17.
 Phil. 4, 13.

ued, we must first as in a most bright
 glasse, here assuredly behold the wil
 of the diuine Maiestie, & the whole
 & perfect manner of liuing well,
 & then this most holy Lawe being
 once knowne by the (b) helpe of
 Christs spirite exactly keepe & ob-
 serue the same.

Neither truely doth our Lawe-
 maker onelie giue Commaunde-
 ments, but doth withal promise his
 (c) blessing, and assisteth with his
 helping hand. *I will put saith hee my*
 (d) *spirite in the midst of you, and I*
 (e) *wil cause that you may walke in my Com-*
maundements, and that you may keepe
my iudgements, and that you may worke.
 For which cause when Christ also
 (c) had commaunded: *Take vp my*
yoke vpon you; least any man shoulde
 aleadge the difficulty thereof as an
 excuse: hee added. *For my yoke is*
sweete, and my burthen light: Vnto
 those

(c) Pl. 83, 8.
 Deut. 28, 1.
 Leuit. 26, 3.
 (d) Ezec. 36,
 27. & 11,
 19. 20.
 (e) Mat. 11,
 28. 30.
 1. Ioan. 5, 3.
 Conc. Trid.
 sess. 6. ca. 11.
 & Can. 18.
 Chrys. l. 1. de
 comp. cor.
 Bas. q. 176.
 in reg. breu.
 Aug. de nat.
 & gra. c. 43.
 & 69. & ser.

those vndoubtedly, that beeing indued with the spirite of grace, doe walke in charitie not fained.

61. & 197.
de temp.
Hier. in sym.
ad Damasc.

7 What importeth the first Commaundement?

IT forbiddeth and condemneeth Idolatry, Superstitious obseruations, and the vse of Arte-Magicke & diuination.

Deut. 12, 2.
& 4, 15. &
18, 9.
1. Reg. 28, 3.
Psa. 113, 12.
Leui. 19, 26.
31. & 20, 6.
27.

It teacheth also and requireth, that wee account (a) no creature at all for God, though it be neuer so excellent: but that we beleue & confesse one only true, eternall, & infinite God, and that to him only we offer Sacrifice, and giue that singular (b) & soueraigne honor which the GRÆCIANS call *Latria*.

Eccle. 34, 4.
(a) Aug. lib.
10. ciuit. c. 1.
& ep. 49, 4. 3

And by meanes heereof it cometh to passe, that aboue (c) all thinges we honour, call vpon, and adore that soueraigne and eternall good, the most excellent, mightie,

(b) Aug. l. 10.
ciuit. c. 1. & 4.
& l. 15. con.
Faust. c. 9. &
L20. cap. 21.
(c) Io. 4, 23.
Rom. 10, 13.
1. Ioan. 4, 8.
Mat. 4, 10.
Luc. 4, 8.

E 2

Maker,

68 OF THE TEN COM-

Eff. 43, 1.

1. Tim. 6, 13

(d) Ro. 9, 5.

Psal. 83, 12.

Maker, Redeemer, Sauour, one immortal God, who (d) is blessed above all things, the giuer of all grace and glory.

8 *How, and in what sort doe we besides Almighty God, honor & call upon the Saints also?*

OF Saintes, to witte, of all those that are sanctified and borne againe in Christ, our meaning is not to speake in this place, as S. PAVL (a) doth often applie this name to all Christians: but those we meane, that haue obtained the true rewards of their holinesse in (b) heauen. Of whom the same S. PAVL doth testifie: that (c) *by faith they ouercame Kingdomes, wrought Iustice, obtained Promises.* And these in very deed, are Saints, immaculate, without spotte and wrinckell, these are the most excellent members of the Church, & very choise instruments of

(a) Ro. 1, 7.

2. Cor. 1, 1.

Phil. 4, 22.

Col. 1, 1.

Philem. 7.

(b) Apo. 7, 9

(c) Heb. 11,

33.

Eph. 5, 27.

Apo. 5, 8. &

7, 9. & 21, 2.

& 22, 3.

Eph. 4, 30.

1. Cor. 6, 19.

of Gods holy spirite, vnto whome
no sinne or euill, can euer haue ac-
cesse. Which Saintes doe consiste
partly of Angelicall, partly of hu-
mane nature, Creatures certes of al
most noble and blessed, to whom it
is graunted to be replenished with
those most excellent and eternall
good things that are in heauen, &
to liue alwaies in most perfite loue
and friendship with (d) Christ our
Lorde.

Therefore, by his fauour, both
they are able to (e) vnderstande,
what thinges are done amongst vs
vpon earth: & because they are in-
flamed with an exceeding Charitie
towards their breethren, though
farre absent from them: they (f) are
careful of our saluation, they fauor
vs, and doe wishe vs all manner of
good. And they deale so much
more feruently in our behalfe, by

E 3

how

(d) Phi. 1. 23

2. Cor. 5. 1. 6

Gregor. 4.

mor. c. 32.

Niss. de S.

Ephr. & E-

phrem. l. 1.

comp. c. vlt.

(e) Greg. lib.

12. mor. cap.

13. & lib. 4.

dial. c. 33.

Aug. de cu-

ra pro mort.

c. 15. & 16.

Orig. lib. 8.

con. Cels.

4. Reg. 5. 26.

& 6. 9.

1. Co. 14. 25

(f) 1. Co. 10. 12

Mat. 18. 10.

Heb. 1. 14.

Tob. 12, 12.

Luc. 15, 7.

Act. 5, 19.

& 12, 7.

Apoc. 5, 8.

& 8, 3.

Cypr. de

mort. Naz.

orat. 19.

(g) Hier. in

vigil. c. 2. 3.

Bern. in vig.

Pet. & Pau.

& serm. 2. in

scito corun-

dem. & ser.

2. de S. Vict.

(h) Dam. l.

4. cap. 16.

how much lesse cause they haue to be carefull for them-selues: and by how much greater perfectiō of synceare (g) charity and of all kinde of vertue agreable vnto blessed Saints they continually doe exercise.

Not with-out greate cause therefore doe wee (h) reuerence these lightes of heauen, and nexte vnto God the fortresses & principall ornaments of the Church. Not with-out greate cause doe we esteeme, praise, imitate, and loue exceedingly these Saintes aboue all mortall men, thoughe neuer so excellent. Not with-out greate cause, according to our small power, we doe exhibite great honor vnto the, being now aduanced to such and so great dignity. Finally, not without great cause, do we according to Christiā pietie, make sute vnto the, & (i) call vpō the, not that they may giue any thing

(i) Bas. in 40.

Mart. et in

thing as of themselves, but that they may pray with vs to God, the giuer of all goodnesse, and that they may be fauorable and effectuell intercessours, euē in their behalfe that haue deserued no good at all.

Marnātem.
Naz. ora. 18.
in Cypr. 21.
in Ath. & 20
in Bas. Nyss.
de San. Eph.
Chrysin ser.
de catenis S.
Petri. Amb.

de vid. & de fid. resur. & in c. 22. Luc. Chryl. ho. 66. ad pop. Ephr.
de laud. Mart. Hier. in epit. Paulę. ep. 27. c. 1. 7. 14. Aug. de cura pro
mort. c. 4. & 1. 7. con. Don. c. 1. Ber. ser. 66. in cant. Theod. 18. Græc.
aff. & in Philoth. Prud. in lib. peri Steph. 7. synod. A. 6. vide etiam
supra in salutationem Angelicam. Gen. 48. 16. Iob. 5. 1. Gen. 32.
26. Ose. 12. 4. Zach. 1. 12. Hier. 15. 1.

Which kinde of worship and inuocation, if it bee done rightly as it should: to witte, so as that supream

(k) worshipping and honor due vnto Almighty God, which wee called *Latria*, may stand whole & perfite: there is doubtlesse no inconuenience therein, neither is it (l) repugnant to holy Scripture, but is approved by many firme testimonies of the Church, & is very profitable.

(k) Aug. lib.
10. ciu. c. 1 &
lib. 20. cont.
Faust. ca. 21.
& lib. 8. ciu.
cap. 27.
(l) Ro. 15. 30
Heb. 13. 18.
Ephes. 6. 18.
Col. 4. 2.
1. Thes. 5. 25
2. Thes. 3. 1.
1. uc. 7. 3.
Iob. 42. 8.

And in that we do in this manner

E 4

with

(m) Conc.

Trid. sess. 25.

(n) Pl. 67, 36.

Ioan. 14, 12.

(o) Is. 42, 26

Mat. 19, 28.

Luc. 19, 17.

Ap. 7, 26. &

3, 21. & 5, 10

(p) Plal. 138,

17.

(q) Chry. ho.

2. in Plal. 50.

& ho. 27. in

Mat. & 42.

in Gen. &

ser. de virt.

et vit.

(r) Gen. 26,

3. 24.

Ex. 32, 13.

3. Reg. 11,

12. 32. 34. 36

et 15, 4.

Eli. 37, 35.

4. Reg. 8, 19.

et 19, 34. et

20, 6. et 2.

Mac. 15, 12.

with the Church honor & cal vpon the Saints, it is so farre off from ob-
 scuring the glory (*m*) of Christ our
 Lord & Sauour, that it doth more
 set forth and aduance the same. For
 herein doth the most excellent ver-
 tue and glory of Christ our Rede-
 mer shine and shewe it selfe, in that
 he doth not only in himselfe, but in
 (*n*) his Saints also, appeare mighty,
 glorious and marueilous: in that he
 honoureth (*o*) them himselfe, and
 will haue them exceedingly (*p*) ho-
 nored in heauen and in earth: also
 in that, that by them, and for their
 sakes (*q*) he giueth many thinges,
 and spareth oftentimes the vnde-
 seruing. For it is well knowne
 that A B R A H A M, (*r*) I S A A C,
 I A C O B, D A V I D, H I E R E M I E,
 are reade to haue profited the li-
 uing, though they themselues were
 departed before.

Where-

Whereupon, the fathers (*f*) whē they speake of the Saints, they often call them our fauorers, intercessors, and Patrones. And not without cause doubtlesse: forasmuch as the faithful suffrages of the Saints, whē they are humbly and deuoutly desired in the name of CHRIST, are knowne by experience, to haue done good to many.

Aug. quest. 108, in Exod. Euseb. de prep. lib. 13, cap. 7.

For which cause were (*t*) the VIGILANTIANs long since condemned, who do defraud the saints & their holy (*u*) Relickes of their honours, which the true Catholike Church hath alwaies giue vnto thē.

Neither must we giue eare vnto malicious cauilers, who doe falsely affirme, that the honour due vnto God, is by this meanes translated vnto them.

E 5

ted

(s) Amb. de vid. & in ca. 21. Euseb. Leo. ser. 1. et 2. de Pet. et Pau. et ser. de annuier. Paulin. ad Cyth. et de B. Felice Maxim. de Taur. Mar. Bas. in 40. Mar.

(t) Hier. con. Vig. ca. 2. & seq. & epist. 53. adu. Ri. par. & in ca. 65. Euseb. or 2. Syn. Nic. & Gangren.

(u) 4. Reg. 13, 21. Eccli. 48, 14. Aug. 22. ciu. cap 8. Dam. lib. 4. cap. 16. Bas. in P'sal. 115. Chrys. in Iuuent. & Max. & in Bab. & ser. de catenis Petri. Amb. ep. 85. & ser. 91. & 93. Naz. Iamb. 18. Conc. Trid sess. 25. Act. 19, 12. & 5, 15. Luc. 8, 44. Mat. 14, 36.

(x) Gen. 19, red (x) vnto men: that Saints are
 1. & 23, 7. & adored for Gods: that creatures are
 33, 3. 6. & by Catholikes, made equal vnto the
 42, 7. Creatour. For, that it is nothing so,
 Ios. 5, 14. bothe many other thinges doe con-
 1. Reg. 20, uince, & amongst the rest that olde
 41. & 23, and solempne supplication, called
 23. the Lytanie, dothe testifie: where
 4. Reg. 2, 15. God & the diuine persons are wor-
 1. Par. 29, shipped and inuocated, first of all, &
 20. in a farre more high and excellent
 manner, than the Saintes (y) or all
 the orders of Saintes together.

(y) Bern. ser.
 de 4. modis
 orandi.
 Victor. lib. 3.
 de persecuti-
 one Wand.

(z) Lib. 20.
 con. Fau. ca.
 21. & in. Pf.
 88. Conc. 3.
 & ser. 47. de
 sanctis.
 Bern. in. Vig.
 Pet. Pau. lfid
 lib. 1. de off.
 ca. 34. & 35.

Hereupon also were those feasts
 of Saintes instituted, which Sainte
 A V G V S T I N E writing againste
 F A V S T V S the *Manichee* (z) de-
 fendeth in this manner: The Chri-
 stian people, saith he, dothe cele-
 brate the memories of Martirs with
 a religious solemnity, that they may
 both stirre themselues vp to the fol-
 lowing of their steppes; and also be
 made

made partakers of their merits, and holpen by their prayers.

9 *Is the received vse of the images of Christ and his Saintes, contrary to this first commaundement?*

NO surely: for we doe not, as the Heathens are wonte, worshipe images, stockes, & stones, as if they were certaine (a) Goddes (for that is speacially prohibited in this commaundement:) but after a Christian maner and with a deuoute minde, we doe there honour Christ himselfe & his Saintes, where they are represented (b) vnto vs, by their images set before vs.

So doth the Church (c) both of olde, and of this present time teach with one consent, cōmending vnto vs the deuoute and reuerend images: the vse of which we haue received as commended vnto vs, by Apostolicall tradition; and we retaine

Bar. 6, 25, 38.

Deut. 4, 15.

& 5, 8.

Psa. 113, 12.

& 134, 15.

Sap. 14, 1, 21

1. Cor. 10, 7.

& 8, 4.

(a) Leu. 26, 1

Tert. l. 2. cōt.

Mar. cap. 22.

(b) Bas. de

spir. fan. c. 18

Damasc. lib.

4. cap. 17.

Athanas. ser. 4.

cont. Arrian.

(c) 7. Synod.

& 8. Synod.

cap. 3. Aug.

lib. 1. de con-

sen. Euang.

c. 10. Dam.

in vita Syll.

Ath. de pass.

imag. cap. 4.

as

Greg. l. 9. ep. 35. as approued by a most holy gene-
 9. & li. 7. in- rall Councell of Fathers. Yea God
 dist. 2. ep. 53. himselfe appointed to the auncient
 & 109.
 Damasc. l. 4. Sinagog (d) their peculiar images.
 c. 17. Euseb. l. 7. hist. c. 14. Soz. l. 3. c. 20. Niceph. lib. 2. c. 7. & 43. &
 lib. 6. cap. 16. Nicetas. de imperio Manuelis lib. 5. Ionas Aurel.
 de imag. cultu. Damasc. in tribus orationibus de imagi. (d) Exo.
 25, 24. & 37, 8. Num. 7, 89. & 21, 8. 3. Reg. 6, 23.

For which cause was cōdemned
 (e) 2. Synod. the (e) error of the *Iconoclastes*, or
 Nic. Act. 7. Image breakers, as they that made
 & Syn. 3. c. 7. no difference betweene the likenes-
 Niceph. lib. ses of the Goddes, and the Images
 16. cap. 27. of Christe and his Saintes, nor had
 Gre. l. 9. ep. 9. of Christe and his Saintes, nor had
 Trid. sess. 25. anie consideration of the time of
 grace, or the new lawe, wherein
 God him-selfe beinge made man,
 hath put on vpon himselfe his own
 Image & likenes (f) which he cre-
 (f) Gen. 1, 26. ated in the beginning, and hath re-
 Phil. 2, 7. presented him-selfe vnto vs in the
 same. And it is not only an absurde
 (g) Paul. Di- error, but also a moste wicked mad-
 acon. lib. 6. nes (g) of those that doe cast out of
 de gestis
 longob. c. 14

Sacred

Sacred places the holy Images and amongst them also the Crosse of our Lorde, and with sacrilegious handes pull downe in a manner all the holy things they can.

10 *What is prescribed vnto vs by the second commandement?*

IT forbiddeth the abuse & irreuerence of Gods holy name, which is committed by Periurours, Blaphemours, and those that rashlye sweare (a) by God, by the Saintes, or other holy things, against that saieng, (b) *Doe not sweare: let your talke be yea yea, and no no.*

* Then it requireth, that according to the right vse of the tongue wee exhibite greate reuerence to Gods holy name, we kepe our othes we breake not our vowe made to God and his Church; finally that we handle the (c) holy word of god with reuerence.

11 *What*

et lib. vi.
de gestis Ro-
man. in fine.
Ioan. Patr.
Hier. in vita
Damasc.

Ex. 20, 7.
Leu. 19, 12.
& 5, 1.

Eccle. 23, 8.
& 27, 15.
Zach. 5, 2.
& 8, 17.

Leu. 24, 14
Mat. 5, 34
(a) 8. Tolet.
can. 2.

(b) Mat. 5, 37
Iac. 5, 12.

* Psa. 33, 2.
Ier. 4, 1.

Pf. 14, 5.
& 49, 14. &c.
75, 12.

Eccle. 5, 3.
1. Tim. 5, 12
Deut. 23, 23

(c) Pf. 49, 16.
2. Cor. 2, 17.
& 4, 2.

Trid. Sess. 4.

II What are wee bounde vnto by the
thirde commandement?

Excd. 20, 8.

et 31, 13.

Deut. 5, 12.

Leu. 23, 2.

Hier. 17, 21.

Es. 56, 4.

Ap. 1, 10

Ag. 20, 7.

1. Cor. 16, 2.

Aug. ad la.

ep. 119. c. 12

et 13. et ep.

118. cap. 1. et

serm. 154. de

temp.

Leo. ep. 81.

cap. 1

(a) Io. 4, 23

Deut. 5, 12.

Num. 15, 32

Leu. 23, 2.

Ignat. ad

Phill p.

Leo ser. 3. de

quadra.

Greg. l. 11.

ep. 3

Hier. in c. 4.

IT requireth, that we spende in
good workes the Sabothe or festi-
uall day obserued in the Church.
And therefore it willeth that our
minde be then present and voyde
of cares, freely disposing it selfe, to
yeeld interiour & exterior honour
vnto God in faith, hope, and chari-
ty. It willeth vs that without all lets
and incombrances: we meditate of
Godes benefites, we be occupied
about holy thinges, we pray and ho-
nour almightie God both priuately
and publikely with others (a) in spi-
rite and truth.

It forbiddeth to labour on holy
daies, to spend any time in handi-
craftes, and to vse prophane occu-
pations, to the intent certes that we
may attend to a holy repose in go-
ing to the Church, & hearing Masse
the

the publike sacrifice of the Church,
& the ordinary Sermon, according-
ly as godlye deuoute persons haue
al-waies accustomed to keepe this
commandement.

ad Gal. 5.
Aug. cont.
Adm. c. 16.
et ser. 251 de
temp. Conc.
Mog. c. 36 et
2. Matise. c. 1
Agathen. c.
21. et 47

12 *What is the summe of these three
commandementes?*

THese three first Commaunde-
ments which appertaine to the
first (a) Table, do instructe & teach
vs how we may geue true honour
vnto God: to wit, interiour and ex-
terious: with harte, worde, & deed:
in priuate and in publike.

(a) August.
quest. 71. in
Exo. et in ps.
32. Conc. 2.
see the anno-
tation in the
5. sectio be-
fore

The other seuen hereafter folo-
wing, are called preceptes of the se-
conde Table, added to this end to
explicate our ducie towardes our
neighbour.

13 *What is proposed & enioyned in the
fourth commandement?*

HEERE, are children taught what
dutie they owe to their Parents
by

Deut. 5, 16.
Col. 3, 20.
Eph. 6, 1.
Eccl. 3, 1-5.
Prou. 23, 23

Tob. 4, 3.

(a) Ro. 13, 1-

Heb. 13, 7.

Fig. 3, 1.

829.

9. Tim. 2, 1.

806, 1.

1. Pet. 2, 13.

8.5.5.

Eph. 6, 5.

Col. 3, 22.

(b) Lev. 19.

32.

1. Pet. 2, 13.

Gen. 43, 26

1. Tim. 6, 1.

Ecdl 4.7

Ad. 10, 25.

(c) 4. Turn 9

17.

1. Cor. 9, 7.

Mat. 10, 9.

Et 22, 21.

Luc. 10, 7.

Amb. lib. 5.

hexam.c.16.

9. Deut. 21,

100

100

Gen. 9:4.

1.011-24-17.

९.१६.

21,104

by whose means they came into this world, & by whose labour they are honestly brought vp. Also Subiects (a) are taught to performe their duty to their Superiours: that is to say, to al that are supereminent in some dignity & power, whether it be in Ciuil or Ecclesiastical gouernment.

And both they vnto their Pa-
rentes, and these vnto their Superi-
ours, doe owe both interiour & (b)
exteriour reuerence & obseruance,
(c) succour also and obedience.

Furthermore, we are forbidden any kinde of way to offend (*d*) or grieue any such persons of high calling or authority, be it by worde, deede, or any manner of signe.

hexam. c. 16. (d) Mat. 15, 3. Heb. 13, 17. Ex. 21, 15. et 22, 28. Leu. 20,
9. Deut. 21, 18. et 27, 16. Pr. 20, 20. et 28, 24. et 30, 11. 17 Eccl. 3, 14.

14 What importeth the fifth

Commaundement?

Gen. 9:3.

J. Am. 24, 17.

ငါ့ ၅,၁၆.

IT doth not only prohibite all externall slaughter & violence, that may

may preiudice the body and life of our neighbour: but also cutteth of, anger, hatred, rancour, indignatiō, desire of reuenge, & all other inter-nall affectes tendinge any waies to-wards the hurte of our neigh-bour. Pl.4,5. Ro.12,17.19. Deu.32,35. Eccli.28,1. Heb. 10,30.&12,15.

It requireth meekenesse (a) of minde, ciuility, clemency, courte-
fy, and beneficence: that is to say, that we doe easely forget iniuries, and doe not couet reuengement, but that we pardon one an other all offences, as God in Christ hath (b) pardoned vs.

15 *What hath the sixth cōmandement?*

IT forbiddeth fornication, aduou-
trie, and all vnlawfull copulation,
and vncleane voluptuousnes what-
focuer.

Moreouer, it will haue occasions
eschued and cut off, which doe pro-
27. 1. Cor.6,9.15. Ephes.4, 18.& 5,3. Pro.6,24. Iud.4,7.23.

F.

uoke

& 19,16.
Deut. 5, 17.
Ex.20.13. &
21,12. Mar.
5,21. Ia.2,11
1.Ioa. 3, 15.
Ephes. 4,26.
31. Col.3,8.

(a) Eph. 4,1.
Col.3, 12.
Ro.12,14.17
1.Pet. 3,8.
Ephes.6,9.
Phil. 4,7.
Mat.6,14.&
5,38. & 18,
21,33.
Luc.6,37.
Mar.11, 25.
Pro.24,29.

(b) Ephes.4,
23.

* Leuit. 20,
10.22.&19,
29.
Deu. 22,20.
& 23, 17.
Mat. 5,28.
Eccli.41,21.
Iud.4,7.23.

voke and cherishe the lustes of the fleshe, as filthie (a) speeches, dishonest songes, and vnchast gestures.

Contrarie-wise it requireth fidelity (b) in wedlocke, also all manner of puritie, both of minde in our (c) thoughtes, and desires; and of (d) body, in the tongue, face, eies, eares, & touching, finally in all exteriour shew and behauiour: that whether we liue in priuate or abroad with others; we not only avoyd all signe of riote, voluptuousnes & intemperancy; but also diligently practise modesty, frugality, & continency.

(a) Col. 3,

5.8.

Eph. 5, 3.

2. Pet. 2, 6.

10. 12.

(b) 1. Thes.

4, 4.

Heb. 13, 4.

Tob. 4, 6.

1. Cor. 7, 3.

10.

(c) Tob. 3,

16.

Mat. 15, 18.

Dan. 13, 8.

36.

(d) 1. Tim.

5, 11.

Eccli. 9, 3.

Iob. 31, 1. 11. Pro. 6, 24. Gen. 9, 22. Deu. 25, 11. Gen. 38, 9. 1. Tim. 2,

8. 1. Pet. 3, 1. Esa. 3, 16. Amos. 6, 4. Iac. 5, 1. 5. Ro. 13, 12. Ezech. 16,

48. 1. Tim. 5, 6. 22.

16 *What are wee taught in the seuenth commandement?*

Leu. 19, 11.

13. 35. 15.

Eph. 4, 28.

1. Cor. 6, 7.

Luc. 6, 34.

Act. 8, 18.

4. Reg. 5, 20.

IT forbiddeth all vnlawfull handling, and vsurpation of an other mans goodes, by theste, robbery, simony, vsury, vniust lucre, cozenage

nage, & any other contracts, whereby brotherly charity is hurte, & our neighbour by crafte circumuented.

* On the contrary part this precept requireth that in all busines and trafficke whatsoeuer, iustice be kepte inuiolate, & that the profite of our neighbour when occasion serueth by al manner of meanes or helpe of our part be aduanced.

17 *What is comprehended in the eight commandement?*

WE are by it prohibited to beare false and deceitfull witnesse against any man, and any way to subuert in iudgement the cause of our neighbor, yea or out of iudgement to hurt his good name: which doubtles is done by all whisperers, detractors, railers, false accusers, and flatterers. Brecefelye all lying, & abuse of the tongue against our neighbour is here forbidden.

Deut. 25, 13

Pro. 11, 1. &c

20, 10.

Eccli. 10, 6, 8

1 Thef. 4, 6.

* Psal. 14, 1.

Luc. 6, 30.

Eze. 18, 5, 7.

8. 12. 17.

Rom. 13, 7.

Mat. 5, 40

Leu. 19, 11.

13. Ex. 23, 1.

6. Deu. 5, 19

& 16, 18. &c

19, 15. et 27,

19. Pro. 12,

17. & 4, 24.

& 24, 21. &c

25, 18.

Iacob. 4, 11.

1. Pet. 2, 1.

Ephes. 4, 25

Pro. 17, 4, 7.

9. 15. et 18, 6

& 19, 5.

Ro. 1, 29.

Pf. 5, 7. 10.

Apoc. 21, 8.

27. & 22, 15.

Iac. 3, 2. 14.

Mat. 12, 35.
Col. 3, 8. 16
Eph. 4, 29.
Pro. 15, 1.
4-7.
Eccli. 6, 1. 5.

We are with-all taught to speake well and fauourably of our neighbour, to wit for his defence & profite, with-out any colour, dissimulation or deceit.

18 The two last cōmandementes what doe they containe?

Deu. 5, 20.
Eccli. 25, 28.
Mat. 5, 28-
Ro. 13, 9.
1. Thes. 4, 3.
Iac. 1, 14.
Esa. 1, 23.
Eccli. 5, 1. &
18, 30.
Pl. 9, 25. &
61, 11.
Act. 20, 33

They forbid all cōcupiscence of an other mans wife or goodes: that we do not only abstain from other mens wiues, vnlawfull traficke, and open manifest wrong, but also that we do not so much as in wil or desire, hurte, or deliberate to hurt any man.

Iob. 31, 1. 11
1. Cot. 10,
24.
Tob. 9, 9. &
10, 11.
Gen. 24, 59.
1. Tim. 6, 9

These two precepts therefore require the sinceritie & beneuolence of our harte towards all men to be found and perfite, that what-soeuer is for the commodity and health of our neighbour, we doe wishe from our harte, and doe not at any time consent to couetousnesse, with the least

least iniury that maie bee to another man.

19 To what ende are all the ten commandementes to be referred?

TO charity, two sortes wher-of those two ^(a) Tables wherin by the finger of God these commandements were engrauen, doe commend vnto vs. For the commandementes of the first Table; doe teache vs that which belongeth to the loue of God: and those of the second; that which appertaineth to the loue of our neighbour.

(a) Exod. 32,
15. & 34, 1.

Therefore of these ten, the two first doe cause thus much, that we doe speaciallye auoide those vices which are moste repugnant to the seruice and honour of God: as Idolatrie, and periurie.

Then doth the thirde commandement admonish vs that we yelde vnto him in most faithfull manner

true and pure seruice and honour in harte, worde, and deede. Which surely when it is well obserued, no doubt but than God only is in all thinges and aboue all things loued and honoured.

Now, the sūme of the precepts, that belong to the loue of our neigboure, standethe euen in this one point. *That (b) which of an other thou hatest to be done vnto thee, see that not at any time thou doe it to an other.* To which doth answere that speach of Christ: *(c) All things what-soeuer you will that men doe to you, doe you also to them: for this is the law and the Prophetes.*

(b) Tob. 4.
16.

(c) Mat. 7, 12
Luc. 6, 31.

20 Which are the duties and argumentes of brotherly charitie?

1. Cor. 13, 4.
Greg. lib. 10
mor. cap. 8.

OF these Saint PAVL discourseth in this manner. *Charitie is patient, is benigne: Charitie enuieth not, dealeth not perversly, is not puffed*

vp

*vp, is not ambitious, seketh not her own,
is not prouoked to anger, thincketh not
euill, reioiseth not vpon iniquitie, but
reioiseth with the trueth: suffereth all
thinges, beleeneth all thinges, hopeth all
thinges, beareth all thinges.*

And Christ, to the intente hee
mighte exhibite him-selſe vnto vs, Ioan. 13, 1.
Luc. 22, 15
a patterne of true and perfite chari-
tie: in that last supper, which hee
wonderfullye seasoned with excel-
lent tokens of his charitie, saied ve-
ry earnestlye: *A new (a) commande-* (a) Io. 13, 34
ment I giue you, that you loue one an o-
ther, as I haue loued you, that you also
loue one an other. And againe: This is
(b) my precept, that you loue one an o- (b) Io. 15, 12
ther, as I haue loued you. Which sure-
ly is of so greate importance, that
Saint PAVL affirmeth: That (c) (c) Ro. 13,
he that loueth his neighbour hath fulfil- 11.
led the law.

Therefore that we may conclude
F 4 this

this place of charity with an Oracle of God himselfe, it is thus written:

(d) Deu. 30, 20. *(d) Choose life, that bothe thou maiest liue, and thy seed: And loue thy Lorde thy God: And obey his voice, and cleaue vnto him. For he is thy life, and the length of thy daies.*

Then that no man may doubt but that the Euangelicall doctrine of Christ doth herein accord with the lawe, let vs remember that Christ him-selfe did say: *If*

(e) Mat. 19, 17. *(e) thou wilt enter into life keepe the commandementes. And in an other place hauing commended vnto vs the preceptes and workes of chari-*

(f) Luc. 10, 28. *tie, he also annexeth these wordes: This (f) do and thou shalt liue.*

(g) Ro. 2, 13. *(g) For not the hearers of the lawe are iuste with God, but the doers of the lawe shal be iustified.*

OF these doers were (h) ABEL, NOE, ABRAHAM, ZACHARIE whome the Scripture testifieth to haue

(h) Gen. 6, 9. & 7, 1. &

haue ben iust, before God: as those
that loued God & their neighbour
in worke and in trueth.

in oratione
Manassis.
Sap. 10. 4.
Mat. 23. 35.
& 1. 19.

Wherefore D A V I D not the least
amongst them, glorieng after a ho-
ly manner, singeth thus: *I haue* (i)
runne the way of thy commandementes,
when thou hast dilated my harte: I (k)
haue loued, I haue obserued, I haue kept
thy commandementes, and thy testimo-
nies: in (l) *keeping them much retribu-*
tion: (m) accursed are they that decline
from thy commandementes.

Iob. 13. 18.
Luc. 1. 6. &
2. 25.
Iac. 2. 21.
(i) Pf. 118. 32
(k) Pf. 118.
47. 48. 51. 55.
101. 102.
110. 113.
127. 128.
157. 159.
163. 167.
168.
(l) Pf. 18. 12
(m) Pf. 118.
21.

O F T H E P R E C E P T S O F
T H E C H U R C H.

*I Are there any other cōmandementes
to be obserued by Christians besides
thesē ten?*

T Here are doubtles: for-as-much
as our (a) Law-maker and (b)
maister Christ hath not only taught
the ten commandements (c) of the
Lawe, but hath also commaunded

(a) Iac. 4. 12.
(b) Mat. 23.
8.
(c) Mat. 19.
17.

in generall, al those things that doe concern the yeelding of obedience vnto Apostolicall & Ecclesiasticall commaundementes. To this ende are those speeches of the Gospell:

(d) Io. 20, 21
& 17, 18.

(e) Luc. 10,
16.

(f) Mat. 18
17.

(g) 3. Reg.
8, 14.

(h) hom. 61
in Mat. &

Ba. c. 30.
constit. mo-
nasti.

Theophy-
lac. & Eu-
tym. in c. 18.

Mat.

(d) *As my Father hath sent mee, I also doe send you. He (e) that heareth you, heareth me: and hee that despiseth you, despiseth mee. If (f) hee will not heare them, tell the Church: and if he wil not heare the Church, let him bee to thee as the Heathen & the Publican;* in which places, Christ attributeth, & willeth to be attributed the chiefe and last iudgement vnto the Church, that (g) is to say, to the Prelates & Gouernours of the Church, as (h) S. CHRYSOSTOME doth interpret, and the wordes of the Gospell immediatelic following doe declare and conuince.

For which cause it is not in vaine writte of the Apostle Saint. PAVL,

He

He (i) walked through Syria & Cilicia, confirming the Churches: commanding them to keep the precepts of the Apostles and the Auncients. (i) Act. 15. 42. ct 16. 4.

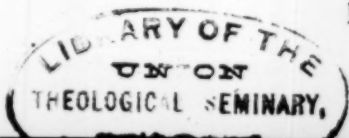
11 *What the are the precepts of the Apostles & Auncients which S. PAVL would haue vs to keepe?*

Saint DENIS the Areopagite, Scoller of S. PAVL (a) affirmeth, that they are of two sortes: to witte, partly written, & partly vnwritten. To both kindes doth belong that which Saint I HON the Euangelist saith: *He (b) that knoweth God, heareth vs. He that is not of God heareth vs not. In this we know the spirit of trueth, and the spirit of error.* (a) Eccl. Hist. cap. 1. Bas. de spir. Sanct. c. 27. Euseb. lib. 1. demonst. c. 8. Epiph. hær. 61. contra Apostolicas Tert. de cor. mil. c. 3. ct 4. (b) 1. Io. 46.

And surely the first kinde which is committed to letters, and standeth in written Lawes, is apparant enough: for that it consisteth of those bookes that are Canonically.

But the latter consisteth in those

pre-



(c) Cyprian.
de ablu. ped.
Hiero. cont.
Lucif. c. 4.
Chrysoft. in
2. ad Thes.
hom. 4.

precepts and ordinances, which are comprehended vnder this one name of *Traditions*, and vsually so called by the (c) Fathers. For they are not kept in writing, as the former, but deliuered by word of mouth, & as it were by hand from our Auncestors surrendered ouer vnto vs, and commended vnto the Church.

3 *Are both these kindes of precepts necessary to be obserued?*

THEY are doubtlesse, if wee will followe the doctrine of Saint

P A V L, giuing vs this charge: *Stand,*

(a) 2. Thes. 2, 15. & ibid. Chrysoft. & Theophylact. (a) *and hold the Traditions which you haue learned, whether it be by Worde, or by our Epistle.* Whereupon he in this respect comendeth the *Corinthians*, because they did diligently keepe the preceptes of the (b) Apostles,

(b) 1. Cor.

11, 2.

which they had already by word of mouth receiued. Then he warneth the *Thessalonians*, that they withdrawe

drawe themselves from euerie (c) brother walking inordinately, and not according to the Tradition received from the Apostles.

(c) 2. Theſſ. 3, 6.
(d) 2. Nicen.
act. 7. & 8.
Sinod. c. 1.

And this is that which the holy Counsaile of *Nice* consonant to (d) diuine Scripture, hath expressed in so plaine termes. It behoueth vs to obserue with one consent and inuolably, Ecclesiasticall Traditions; whether they by writing, or by custome bee reteined in the Church. And we (e) read in S. CYPRIAN that, that is of no lesse force which the Apostles by the inspiration of the holy Ghost haue deliuered, thā that which CHRIST him-selfe hath deliueued. Foras (f) the holie Ghost, and CHRIST haue one and the same God-head: so is the authoritie and power of them both, equall in their sacred ordinances.

(e) De ablutione.
pedum.

(f) Ibidem

94 OF THE PRECEPTS

4 *How maie wee knowe which are Apostolicall and approued Traditions in the Church?*

(a) In Epist.
118. ad Ian.
cap. 1.

OF these S. AUSTEN hath (a) prescribed vs a rule worthy to be noted, saying; Those things that we keep not written, but deliuered, which are certainly obserued al the worlde ouer: it is vnderstoode that they are holdē as cōmēded & ordained, ether by the apostles theselues, or by general Counseles, whose authority in the Church is most holosome. So the same holy Doctor discoursing against the (b) *Donatistes*, yea euē against al *Hereticks*, admonisheth this very seriously; looke what the vniuersal church holdeth, which by couñsels hath not bin decreed, & yet euer hath bin vsed: it is very wel beleeued, that by no other meanes, than by the authority of the Apostles theselues it hath bin deliuered.

And

(b) Lib. 4. c.
24. & lib. 2.
c. 7. & lib. 5.
cap. 23.

And LEO (c) the great agreeing hereunto, faith. It is not at al to bee doubted, but that what-soeuer is holden in the Church as a custome of deuotion, it proceedeth from Apostolical Tradition, and of the Doctrine of the holy Ghost.

What are those Apostolical Traditions which Christians must obserue?

HERE are sufficient store of examples extant amongst the Fathers, and such of the Fathers, as aboue a thowfande yeares since deserued publike credit. By Tradition, ORIGEN (a) & (b) S. AVSTEN, doe teach that Infants are to be baptised. S. DENIS (c) and (d) TERTULLIAN do shew, that praiers & oblations ought to be made at the Altar for them that are departed.

Hereupon S. HIEROME (e) & (f) EPIPHANIUS doe plainly affirme that the set fasts of the church, espe-

(c) Ser. 2. de Ieiunio P& recostes.

(a) in c. 6. ep. ad Rom.

(b) l. 10. de gen. ad. lit. c.

23. et con.

Don. lib. 4.

c. 24.

(c) de Eccle. hier. c. 7.

(d) in exhor.

ad castit. c.

11. et de cor.

mil. c. 3. et de

monog. c.

10.

(e) ad Mar-

cell. ep. 54.

cont. erro.

Montani.

(f) haresi.

75 Acii.

especially that of *LENTE*, are to be obserued. So in like maner doth Saint *AMBROSE* (*g*) & (*h*) Saint *CHRYSOSTOME* auouche the dignitie of those things, that are solemnely profecuted in the holy office of the *MASSE*.

(*g*) in officio
Mediolan.
(*h*) in Litur-
gia.

(*i*). l. 4. c. 17.
& in orat. de
Imag.

(*k*) act. 6.
tom. 4. &
act. 7.

Than besides (*i*) *DAMASCEN*, the Fathers that the second *Nicen* Councell doth (*k*) cite, doe witnes by the same reason, that the Images of Christ and his Saintes are to be reuerenced.

(*l*). l. de spir.
sanct. c. 27.

Finally to omit all others; that great and holy (*l*) doctour Saint *BASIL* affirmeth that the sacred Chrisme & other solemne ceremonies vsed in the most holy Sacramentes, are holden vpon tradition.

(*m*) *ibidem*.

And the same Sainte addeth (*m*) further. If we doe once attempt to refuse the ordinances and customes that are not written, as thinges of
small

small moment and importance: we shall couertly, and by little & little, fal to disproue the very ratified sentences of the Gospell, or rather wee shall bring the preaching thereof to a bare name. But I, *(n)* saith he, doe thinke it Apostolicall to sticke to those Traditions also that are not written. (n) c. 29. eiusdem li.

Q How much at this day doe men erre & goe astray about Apostolical & Ecclesiastical Traditions?

VERY much no doubt; whilest many do despise them, others neglecte them, or at the least, make no more account of them, than of the statutes of *(a)* ciuill Magistrates: and faine them to be decrees of mē, which may bee obserued & broken at a mans pleasure, as being to verie little, or no profite at all: calling them things indifferent. (a) Ro. 13, 1.

Some there are, who wil haue all
G manner

(b) Math.
15, 9.
(c) Col. 2, 8.
20.
Mar. 7, 3.
(d) 2. Theff.
2, 15.
Act. 15, 42.
& 16, 4.
(e) Aug. ep.
ad Ian. 118.
c. 1. & 2. &
epist. 86. ad
Casul.

manner of Traditions of like moment: and so they doe shamefullie confound certaine places of Scripture, as though there were no difference between (b) Pharisaicall Traditions, and Apostolicall; between (c) Iudaicall, and (d) Ecclesiastical, betweene priuate & particular Traditions, and (e) those which being receiued by the cōsent of the whole Church, & approued so many ages together, by the common custome of deuout persons, and as it were by hande deliuered ouer vnto vs: are found in a maner al the world ouer.

*7 What is to be thought of such as reiect,
& make no account of the Traditions
of the Church?*

(a) 2. Theff.
2, 15.
1. Cor. 11, 2
(b) Mat. 18,
17.

THEse doth the word of God re-
proue and condemne: when it
appointeth Traditions to be (a) ob-
serued; & commaundeth vs to (b)
heare the Church; and to keepe the
(c) pre-

(c) precepts of the Apostles & Aun-
cients. It is the worde of God that
maketh vs subiecte to Magistrates,
both (d) Ciuill & (e) Ecclesiastical,
to the modest, & also to the (f) wai-
warde, for (g) conscience-sake: It
will haue vs giue both great (h) re-
uerence and obedience vnto their
Lawes. (i) *Obay saith it, your prelates
and be subiect vnto them.* (k) *Al things
that they shall say to you, obserue yee, and
doe yee; but according to their workes do
yee not.* Wherefore, these fellowes
doe not only despise men, but God
(l) himselfe most gracious & migh-
ty, whom they shoulde heare & re-
uerence in the (m) Apostles & their
(n) successours. Therefore they do
manifestly resist the worde of God,
whilest they resiste the power and
ordinance of God, and purchase
damnation vnto themselues there-
by, if we beleeeue (o) S. PAVL.

(c) Act. 15;
42. & 16. 4.

(d) Ro. 13, 1.
Mat. 22, 21.

(e) Mat. 23,
2.

Luc. 10, 16.

(f) 1. Pet. 2,
13.

(g) Ro. 13, 5.

(h) Tit. 3, 1.

(i) He. 13, 17

(k) Mat. 23,
2.

(l) 1. Theff.
4, 8. 1. Cor.
14, 37.

(m) Ioa. 20,
21. & 17, 13
& Luc. 10,
16.

(n) Cyprian.
epist. 69. ad
Flor.

Pal. cap 23.
constitut.
mon.

(o) Ro. 13, 2.

Vndoubtedly this is the very ordinance of God himselfe, which cannot be abolished by any authoritie of man, that by certaine Lawes, & those partly written, and partly vnwritten, which the Tradition of the (p) Apostles commendeth vnto vs: the Church be gouerned, true Doctrine preserved, Religion defended, Concorde nourished, Discipline kept and obserued.

(p) Bas. de
Spir. Sanct.
cap. 27.
Aug. lib 4.
cont. Dona.
c. 24. et l. 2. c.
7. et l. 5. c. 23.
et 26.
Epiph. hæ-
resi. 55.
Euseb. l. 3.
histor. c. 30.

8 What hath the iudgement of the Fathers beene about this matter?

(a) In cap. 3.
ep. ad Tit.
teste Pam-
philo in a-
pol. pro
Origen.
Iren. l. 4. c. 43

ORIGEN, a famous and verie auncient author, hath written in these wordes. Euerie such one is of vs to bee accounted an (a) Hereticke, that professeth himselfe to beleeuue Christ; & beleeueth otherwaies of the trueth of Christian faith, than hath the definition of the Churches Tradition. And the same in another place. That, (b) only is
to

(b) l. 1. peri-

to be thought the truth, saith he; which in no pointe disagreeth from the Tradition of the Church. And it is the speach of S. HIEROME: I doe (c) thinke it good to admonishe thee, that the customes of the Church, espeacially those that are not against faith, are so to be obserued, as they were deliuered from our auncestors.

ar. in Proo-
mio.

(c) ad Luci-
nium ep. 28.

And S. AVGVSTINE (d) teacheth in this manner: If the authoritie of diuine Scripture doe prescribe any thing; there is no doubt, but that we ought so to doe, as we haue read: & so in like maner if the Church doe vse any thing through out the worlde, for to dispute, that a man ought not so to doe: were a part of most insolent madnesse. And againe the same: In (e) those matters wherein the worde of God hath set downe no certainty; the

(d) ep. 118.
cap. 5.

(e) ad Ca-
sul. ep. 86.

(f) Distinct.
11. c. in his.

custome of Gods people, or the decrees of our Auncestours are to be holden as a lawe. And as the transgressours (f) of diuine lawes, so also the contemners of the Churches customes are to be restrained.

(g) Lib. de
prescript.

Finally TERTULLIAN a most learned and auncient writer of the Church, in one whole booke together disputeth (g) against those, that doe admitte nothing that is not expressly set downe in the Scripture, & he contendeth very earnestly, that there be certaine vnwritten Traditions & obseruations of the Church, which none can take exceptions against, but heretikes only. But, *If any mā seem to be cōtentious,* (that we may vse (h) S. PAVLS words) *We haue no such custome, nor the Church of God, & I pray you then what is the Church?*

(h) 1. Cor.
11, 16.

Rom. 12, 4.
1. Cor. 12,
12.

THE Church is the whole multitude of all those that professe the

the faith and doctrine of Christ, which Christ the Prince of Pastors, committed both vnto S. P E T E R the Apostle, and also to his (a) successours to be fedde and gouerned.

And therefore all *Heretickes* and *Schismatickes* doe not deserue the name of a Church, but do (b) falsely arrogate the same vnto themselues: who although they seeme to profess the faith & doctrine of Christ: yet they refuse to be the sheepe of the high Pastour and Bishop which Christ hath made chiefe gouernor ouer the sheepfold of the Church in his owne steed, & hath by perpetuall (c) succession in the Romane Church continually preserued.

This Chaire of S. P E T E R, this primacy of the Church, whosoever doth deny & oppugn: first, they do not vnderstand the large promises of Christ, * made vnto S. P E T E R, &

1. Pet. 5, 4.
Io. 21, 15.
Mat. 16, 18.

(a) Chrysos.
l. de Sacerdoti. Conc.
Flor. Bern.
l. 2. de confid. c. 8.

(b) Hier.
cont. Lucif.
c. 9. Cypr.
epist. 69.

(c) Iren. l. 3.
c. 3. Tert. l.
3. con. Mar.
c. 9. Optat.
l. 2. Aug. ep.
165. et 42. et
in Ps. cont.
partem Do-

nat. et lib. 2.
contr. lit.
Petil. c. 51.
* Mat. 16,
18.
Io. 21, 15.
Luc. 22, 31

Mat. 10, 2.
 Ioan. 1, 42.
 Mat. 17, 24.
 Act. 1, 15.

(d) Cypr. de
 simpl. Hil.
 et Hier. in c.
 16. Mat.
 Hier. in Iou.
 l. 1. c. 14.
 Cirl. l. 2. in
 Io. c. 12
 Aug. Tr. 56.
 et 124 in Io.
 Orig. ho. 2.
 in diuerset
 tract. 6. in
 Mat. Bas.
 de pœnit.
 Chry. ho. 87
 in Io. et 55.
 in Mat. et. 9.
 de pœnit. et
 ser. de caten.
 et gladio S.
 Pet. et ho. in SS. Petrum et Eliam Leo. ser. 3. de anniuers. et ep. 89.
 ad Epif. Vien. (e) Aug. cont. ep. Fund. c. 4. et de vilitate cred.
 c. 17. et lib. 11. cont. Faustum. cap. 2.

the mysticall keies of the kingdome
 of heauen deliuered to him only,
 and many other thinges written of
 Saint PETER the (d) Prince, the
 mouthe and head of the Apostles.
 Then they doe manifestly breake
 the peace and certaine order of the
 Church, which with-out an highe
 Bishop & his supereminent aucto-
 ritie, can neither be well gouerned
 nor kept long in vnitie, nor holde
 that sounde strength that is necessa-
 rie to beare out the violence of hell
 gates. Lastly they doe impudently
 discredite the Fathers, & their Cou-
 cels and writings consenting all to-
 gether about this manifest (e) note
 of the Church, yea and the conso-
 nant voyce of all Christianitie.

This Church and Her dignitie
 acknowledged Saint HIEROME;
 whose

whose (f) words are these: he that is ioined to PETERS chaire, is mine. *Optatus* of (g) *Africke* hath acknowledged her; who witnesseth that among the true notes of the Church, the Chaire of Saint PETER is the principall. (h) S. A V G V S T I N E hath acknowledged Her; who writeth expressly, that in the Church of *Rome* the Soueraigntie of the *See Apostolike* hath al-waies flourished. Saint (i) *Cyprian* hath acknowledged her; who imputeth the cause of all *Heresies* and *Schismes* that doe growe, to this alone; that men doe not obey one highe Priest, & Iudge in Christ his roome. Saint *Ambrose* (k) hath acknowledged Her; in so much that he hath saide, that in all thinges he did couet to followe the *Romane Church*.

And more aunciēt than al these,
and neere vnto the Apostles time,

(f) ad Dam
ep. 58. et ep.
57. ad eund.
(g) l. 2. cont.
Donat.

(h) ep. 162.
90. 92. 93.
165.

(i) ep. 55. &
69.
Hier. cont.
Lucif. c. 4.
Leo. ep. 84.
ad Anast.
cap. 11.

(k) l. 3. de
sacram. c. 1.
& de obitu
Satyr.

that very Apostolicall man *Irenæus*,

(1) Lib. 3. c. 3.
Tert. de pre-
scrip. cap. 56.
Cypr. ep. 45.
& 46.
Theod. l. 2.
hist. cap. 4.
Ber. e p. 190.
ad Innoc. &
lib. 2. de cō-
sid. cap. 8.
Con. Chalce.
action. 3.
Anadet. ep.
1. & 3. Mar-
cell. ep. 1.
Synodus A-
lexand. ad
Fœlicem.

(1) giueth such a testimoniall of cō-
mendation to the Church of *Rome*.
To this Church saith he, because of
the chiefer principallitie, it is ne-
cessary that all the Church haue re-
course, that is to say, all the faithful
that are dispersed in all places: in
which Church by those that are in
all places of the world hath alwaies
ben conserued the Apostolicall Tra-
dition.

*10 What dignitie and auctoritie hath
the Church?*

A Lmighty God doth aduance
his Church, of all things vpon
earth the moste deereft vnto him,
with many & most excellent dow-
ries, promises, and benefits. Her,
he doth alwaies adorne, preferue,
defend and maintaine.

Her also he hath appointed to be
his (1) house, wherein all the Sonnes
of

1. Cor. 12. 28
Ephes. 5. 25.
Io. 14. 15. 26
& 16. 12. &
17. 11. 17.
Mat. 28. 20.
& 16. 18.
Psal. 120. 4.
(1) 1. Tim. 3.
15. Ps. 22. 3.
Io. 10. 16.

of God, may be cherished, taught and exercised.

His pleasure was to make Her the (b) pillar & ground of trueth, that we may not doubt any whit of Her doctrine, which as a maistres, keeper, & interpreter of the trueth, obtaineth credite and authority inuolable,

Moreouer, he hath determined that she should be builded vpon a sure (c) Rocke; that we might assuredly knowe how she is vnmouable & stedfast; and how she preuaileth as vnvanquishable against the very gates (d) of hell, to wit, the most sharpe and grieuous assaultes of all aduersaries.

Finally he will haue Her to be a certaine Cittie (e) most holy set vpon a hill, apparant to all men, and easie to goe vnto: least any man forsaking Her, * might betake himselfe

to

(b) 1. Tim.

3, 15.

Aug. lib. 1.

cont. Cre.

cap. 33. 8

2. cap. 32.

(c) Mat. 16.

18. & 7, 25.

Ephes. 2, 20.

Psal. 86, 2. &

47, 9. Aug.

in Psal. 47.

Alcim. lib.

4. cap. 14.

(d) Mat. 16,

18.

(e) Apo. 21, 2

Mat. 5, 15.

Esa. 2, 2.

Mich. 4, 1.

Mal. 1, 11.

Act. 1, 8.

P. 21, 26, 28.

* 1. Io. 2, 19.

to the pestiferous dennes & dungeons of *Heretickes*; and being seduced with those false speeches, (f) *Beholde here is Christ, beholde there;* might depart and be with-drawne from her.

(f) Mat. 24.
23. & ibid.
Orig tract.
29. & 30.

This is the (g) Louer, Sister and only spouse of Christ, which holy Scripture proposeth and commendeth vnto vs, for whose (h) Redēption, clensing, Sanctification, gathering together, (i) & wholly vniting vnto 'himselſe: the Sonne of God, did and suffered all thinges, in so much as he doubted not to geue his most holy body and blood for the loue of her.

(g) Cant. 4, 7
& 6, 8.

(h) Ephes.
5, 26.

(i) Io. 11, 52.
Col. 1, 18, 24
Eph. 4, 12.
& 1, 22.

(k) Io. 17, 21
Luc. 22, 31.
Mat. 16, 18.

For Her he asked (k) & obtained, that Her faith, vnity & stedfastnesse might neuer faile.

(l) Io. 14, 15.
26. et 15, 26.
& 16, 12.

(m) Act. 2, 4

To her (l) he hath promised, and faithfully (m) sent downe and leſte a teacher, president and gouernour,

and

the holy Ghost: *Hee, (n) saith he,*
shall teach you all thinges, and suggest (n) Io. 14, 26
unto you all thinges, whatsoeuer I shall
say to you: hee (o) shall abide with you (o) Ibidem
for euer: He shall (p) teach you all truth, (p) Io. 16, 13
to witte whatsoeuer is necessarie to be Aug. tract.
knowne and beleueed. 97. in Mat.

11 *By whom I pray you dothe the holy*
Ghost teach vs the trueth in the
Church?

BY those vndoubtedlye, whom
the Apostle witnesseth to be or-
dained by the holy Ghost, to go-
uerne the Church: whom he cal-
leth Bishops, Prelats, Pastours also
and Doctours. And these (a) after
the Apostles haue bene euer & yet
are the chiefe Ministers of God &
of the Church, & high Stewards
and Dispensors (b) of the mysteries
of Almighty God.

The authority of whom both in
many other thinges and espeacially
in

Act. 20, 28.

1. Tim. 3, 2.

Heb. 13, 17.

Ephes. 4, 12.

1. Cor. 12,

28.

(a) Aug. in

Psal. 44.

(b) 1. Cor.

4, 1.

(c) Can.
Apost. 38.
Conc. 1. Nic.
Soz. l. 6. c. 7.
Theodof.
imper. apud
Cyrillum
ep. 4. Basil.
imperat. in
8. Synod.
act. 10.
Atha. in ep.
ad solit. vitā.
agentes
Ruff. lib. 1.
hist. ca. 5.
(d) Act. 15,
28.
(e) Deut. 17,
12.
(f) Mat. 23.
2.
(g) Cypr. ep.
55. ad Corn.
& ep. 62. ad
Pomp.

in the Sacred (c) *Synods* may evidently be seene: where they haue not only power to determine certaine thinges of Faith & Religion: but also by their owne right and Apostolike auctority, to proteste and say; *It hath seemed good to the holye Ghost and vs*, as it appeareth by the actes of the first Councell holden (d) at Hierusalem. It was certes of olde, a very heinous crime, & such a one as was punished by (e) death, if any man had not obeyed the iudgemente of the Highe-Prieste, that gouerned the (f) chaire of M o y s e s. And yet the (g) Church hath now authority in gouerning, iudging and decreeing, no whitte inferior to that, which then the Synagog had. That Lawe of obedience that was amongst the *Iewes*, standeth also in force amongst the Christian: that the iudgementes of the Highe.

Highe-Priefts, whose dignity and authority is most excellent; about (h) all such matters as doe belong vnto Religion, bee receiued, approoued, and obserued.

And therefore they do incur the guilte of an enormous crime, who are so far off from yeelding anie authority & obedience vnto the Magistrates of the Church; that they presume euen openly to oppugne & abolishe, sometime the holy (i) Laws of the High-Bishoppes, who haue alwaies hadde (k) supream power and authority to determine of holy things: And sometime the reuerend decrees of general Councils, whose authority in the Church, as S. AVGVSTINE (l) speaketh is most holefome: Finally sometime the vndoubted sentences of the Fathers about matters of faith, whose general iudgemēt, & (m) cōsent in
one

(h) Greg. l. 1. c. 24. ad Pa-
triar. et l. 2. in d. 11.
ep. 10. ad Sa-
uin.
Niceph. l. 16. ca. 33.

(i) 3. Conc. Tol. c. 1. dist. 19. et 9. qu. 1. Patet. et seq.
(k) Hier. ad Damas. ep. 57. et 58. Chalc. Syn. act. 3. in epi. ad Leon. 6. Syn. act. 4.
(l) ep. 118. c. 1. et 1. con. Donat. c. 12. Greg. vi. su-
pra.
(m) Vin. Li-

rinens. cont. one matter, is a firme testimonie of
 Nouat. Christian verity. It was very nota-
 Aug. l. 1. & bly spoken of good, and deuoute
 2. contr. Iul. Emperors: *He doth (n) iniurie to the*
 Pacia. ep. 1. *iudgement of the Counsaile, whosoever*
 ad Symprō. *goeth about to call into question & pub-*
 (n) Actio. 3. *like disputation, those thinges that are*
 Con. Chalc. *once iudged, and rightlie disposed.*
 Gelasin ep. *12 To what end is this diuine ordinance*
 ad Epi. Dar. *and appointment, that there bee al-*
 Leo. ep. 43. *waies Pastours & Doctours in*
 & 50. ad *the Church?*
 Mart. & 78.
 ad Leonem
 Augustum.

THIS ordinance of God is not a
 little profitable and holesome
 for vs, by which the power and ho-
 lie gouernemente of the Church,
 doth (a) farre excellall Ciuil auto-
 ritie. For this is a spirituall power,
 by which the Christian people is
 singularly furthered in the atchei-
 uing of spirituall and eternall good
 thinges.

And first, It profiteth that wee
 may

(a) Chrysl. 3
 de sacer. &
 ho. 4. & 5. de
 verb. Isa.
 Ignat. ad
 Smyrneses.
 Ambr. in ex-
 hort. ad Vir-
 gines & l. 2.
 de dignit. sa-
 cerd. cap 2.

may vse the wordes of (b) S. PAVL
to the consummation of the Saints: that (b) Eph. 4. 12
 is to say, that they which doe exer-
 cise that power, may exhibite euery
 (c) man perfit in Christ, as the (c) Col. 1. 28.
 same Apostle speaketh in an other
 place, and by their diligence bring
 the faithfull to that perfection of ho-
 lineſſe, (d) to which they haue bene
 called. (d) 1. Theſ.
 4. 7. 2. Tim
 3. 17.
 2. C. r. 13;
 11.

It profiteth also; *to the worke of the*
ministerie, that they which are called
 and are in deede the chiefe mini-
 sters of the Church, may be alwaies
 (e) vigilant and carefull according (e) Act. 2.
 to the great and highe function cō- 28. Heb.
 mitted vnto their charge. 13. 17.
 C. pr. p. 66.
 ad Furn.

It profiteth besides; * *vnto the edi-*
fying of the body of Christ, that these
 spirituall and wise *Architectes* (f)
 may knowe, that about the (g) mi- (g) Eph 1.
 ſticall body of Christ, which requi- 23. Col. 1.
 18 24.
 Eph. 2. 21.

H ding

ding, they must be continually occupied; sometime to lay and fortifie the foundations of true faith; sometime to builde (h) vp other things necessarie, to the perfit righteousnesse of the faithfull.

(h) 1. Cor.
3, 12.

It profiteth finally; (i) *that we be not children, waivering and caried about with euery winde of doctrine, in the wickednesse of men*, that is to say: for the weaker sorte (which are alwaies in the Church very many in number) the function of Ecclesiasticall Prelates is very necessary: espeacially at such time as the tempestes of heresies, and the stormes of (k) persecutions doe beate into the house of the Church. For then there is need of the present helpe of those, who according to their authoritie both will & can keepe (l) off the wolues, defende the sheepe, roote out the cockle, & confirme sound doctrine,

(i) Eph. 4, 14
1. Cor. 14,
20. Ro. 15, 1
Act. 14, 21.
1. Thel. 3, 2
& 4, 1.
Ezech. 34, 2.

(k) Mat. 7,
25.

(l) Act 20,
29. Eze 33,
6. 2. Tim.
2, 23. 25. &
4, 2 Tit. 1,
9. 10. 11.

least

least otherwise the simple be seduced by the words, writings, & examples of deceitful & wicked persons, (m) from the kingly roadway of truth: but rather that all, not only knowing the truth, but practising the same, may growe and goe forward in him that is the heade, Christ our Lorde, as the same Apostle S. PAVL (n) hath also spoken. (m) 2. Pet. 2. 1. & 3. 3. Ro. 16, 17. Iud 17. 4. 13 Mat. 7. 15. (n) Ephes. 4. 15.

13 By what meanes may we obtaine these so singuler commodities?

BY this no doubt; if we be not to highlye, (a) but soberly wise; alwaies carefull to (b) keepe the vntie of spirite in the bande of peace, that so wee maye shewe our selues the humble and obedient sheepe of Christ. Of which sheepe certes it is the propertie, (c) to flie the wolues: and not to followe Aliens but their owne Pastours: (d) to submit theselues to the, as to the ordi-

H 2

narie

(a) Ro. 12, 3.

(b) Eph. 4. 3. Io. 10, 2. & 21, 17.

(c) Io. 10, 2. Tit. 3, 1.

Heb. 13, 17. Mar. 10, 20.

(d) Bern. de praecep. & disp. c. 12.

(e) Io. 13, 26
et 14, 17. et
16, 13. **narie Prefectes of our Lords folde,**
and in them to heare the (e) spirite
of truth.

(f) Mat. 23, 2.
Phil. 1, 15.
Io. 11, 51.
Mat. 18, 17.
Deut. 17, 12. **That spirite it is, which vouchsa-**
feth euen by euill (f) Prelates, to
teach, feed, and preferue our Lords
flocke: and which by them, com-
mendeth vnto vs the precepts both
of God our Father and the Church

(g) Pro. 1, 8.
see Epiphani
hær. 75. **our Mother, in thes wordes: (g)**
Heare my sonne the discipline of thy fa-
ther, and doe not let goe the lawe of thy

(h) Pro. 6, 20 **mother. And againe the same doth**
inculcate; *Keepe saith (h) he, my sonne*
the preceptes of thy father, and doe not
let goe the lawe of thy mother.

(a) Conc.
Lugdun. a-
pud Iuonē.

p. 4. c. 14.
2. Matiscon.
c. 1. Mo-
gunt. c. 36. et
37. Tribur.

c. 35.
Ignat. ad
Philip.

14 Which are the precepts of the
Church?

THERE are five principall, neces-
sarie doubtlesse to be knowne
and obserued of euery Christian.

1 (a) *The appointed holy daies of the*
Church doe thou celebrate.

2 (b)

2 (b) *The holy office of the Masse, vpon holy daies, doe thou heare with reuerence.*

(b) Conc. A-gath. c. 47. et 21. Tribur. c. 35. 1. Au-rel. ca 28.

3 (c) *The Fastes on certaine daies and times appointed, doe thou obserue.* For example, as the Lent, imber daies, and the nexte daies before certaine solempne feastes, which our forefathers haue (d) called vigils or euens, bicause they did vse at such times all night to watch in the Churches.

(c) Canon. Apost. 68. Gangren. c. 19. Ignat. ad Phil. Mog. c. 34. et 35. Salegunst. e. 1. et 2. Ber. in vig. S. Andree. See the places cited

4 (e) *Thy Sinnes to thy proper Priest doe thou euery yeere confesse.*

in the treatis of good works in the

5 (f) *The holy Eucharist, at the least once in the yeere and that about the feast of Easter doe thou receaue.*

4. question. (d) Tert. l. 2. ad Vxo. c. 4. et in apolog

cap. 2. (e) Sinod. Lateran. can. 21. Triden. sess. 14. c. 8. (f) Lateran. & Trident. sess. 13. can. 9.

15 *What profite doth the obseruation of these precepts bring?*

THEse and other the like customes, & precepts of the Church so manie ages receiued, and with

great consent & practise of deuoute Christians, confirmed, and very agreeable to pietie and reason: doe bring with them very notable and excellent commodities.

For they are holosome exercises of faith, humilitie, and Christian obedience: they doe aduance honest
 (a) discipline and concorde among the people: they are goodly signes & badges of Religion: finally they giue markes and tokens of our inward pietie, by which we oughte iointly to shine with the good, and to shew our light to the euill for (b) their edification.

(a) Phil. 4. 8.
 1. Cor. 14.
 26. 40.

(b) Mat. 5.
 17. Ro. 15.
 2. Phil. 2.
 3. 14.

Breifly, they doe helpe vs to this, that we may exactly obserue that rule of the Apostle; *Let all thinges (c) be done honestly, and according to order among you.*

(c) 1. Cor. 14
 40.

16 Wherein, is the authoritie of the Church necessarie vnto vs?

First

First of all surely in this, that we may certainlie (a) discerne the true and canonicall Scripture from that which is counterfet and apocryphall. Whereupon Saint **HIEROME** doth testifie: we receiue, saith he, the (b) olde and new Testament, in that number of bookes, which the authority of the holy Catholike Church doth deliuer. And (c) Saint **AUGUSTINE**: I truly would not belecue the Gospell, excepte the authoritie of the Catholike Church did moue me thereunto.

It is also necessarie; that we may be assured of the (d) true sense and apte interpretatiō of the Scripture: least that otherwise we neuer make an end of doubting and disputing about the sense of the wordes. For all Heretickes, as the same holy Saint (e) hath written: doe labour to de-

H 4 fend

(a) Gal. 2, 2.
1. Tole. c. 25.
Aug. ser. 129
de tēp. & li.
13. contra.
Faust. c. 4. &
5. et l. 28. c. 2
& 4.
(b) in sym. ad
Damasu. &
et Aug. ser.
19. 1. de tē.
Conc. Laod.
c. 59. Conc.
3. Carth. c.
47. Conc.
Trid. sess. 4.
(c) Cont. ep.
Fund. c. 5.
(d) Esa. 59,
21. Aug. l.
1. c. 33. cont.
Cresco et de
vni. Eccle. c.
22. Trid. sess.
4. Vin. l. ir.
contr. noua-
tores
(e) lib. 1. de
Trinit. c. 3.

Hillar. l. 2. ad
Constanti.
Vinc. Lit.

(f) Cont.
Lust. c. 9. &
in c. 1. ad
Gal. Hilar.
L. 2. de Trin.
(g) Deut.
17. 8.

(h) Act. 15. 2

(i) hær. 61.
cont. Apo-
stolicos.

(k) l. 11. con.
Faust. c. 2 &
l. 7. c. n. Do-
nat. c. 53. et
in Pl. 57.

(l) Io. 14. 16.
& 16. 13.

send their false and deceitfull opi-
nions by the holy Scriptures, and
yet the Scriptures doe not consist
in reading, but in vnderstanding: as
witnesseth (f) Saint HIEROME.
Thirdly; that in the waightier que-
stions (g) and controuersies of faith
that may fall out, there may be some
(h) Iudge by whose authoritie mat-
ters may be moderated. For as that
is most true that (i) EPIPHANI-
vs teacheth against *Heresies*, that all
things can not be had out of the
Scriptures: so doth (k) Saint AV-
GVSTINE most rightlye affirme:
that the authoritie of the Catholike
Church is of speciall waighte and
value for our faith and assurance in
a doubtful case. Neither can the ho-
ly Ghost be wanting to the Church
to leade her (as Christ hath (l) pro-
mised) into all trueth.

Againe; that for the diuersitie of
persons

persons, places, and times, canons
 (m) may be ordained, perfite discipline preserved, and iudgements pronounced. For to the Church,
 (n) hath God giuen this power to edification, and not to destruction. Moreouer; to the intente that the stubbourne and rebellious persons may feele that (o) power of chastising and excommunication, which Christ hath ordained, and Sainte * P A V L exercised: and by the same may be corrected & repressed. Here vpon (p) S. A V G V S T I N E: they, saith he, that gouern in the Church, maye exercise discipline, so it bee without tumulte and in peaceable manner, against the wicked & outrageous.

Wherefore, in all these thinges, to omit many others, it is manifest that the Churches authoritie is not only profitable, but also necessarie:

H 5

so

(m) Can.
 Ap. 38. et 57.
 nod. 1. Nic.
 c. 5. Lateran.
 Can. 6.
 (n) 2. Cor.
 10, 8. & 13.
 10.

(o) Mat. 18.
 17. et ibi
 Hieron.
 * 1. Cor. 5, 3.
 1. Tim. 1, 20.

(p) Lde fid.
 et op. c. 5. &
 3. & 13 con.
 Parm. c. 2.
 Greg. ho. 26
 in Euang.
 Chr. folt. L
 3. de Sacram.

so that without the same, doubtlesse, the Christian common welth, might be thought nothing els but a very Babylonical confusion. And therefore, as we doe belceue, the Scripture, and relie vpon it, and attribute vnto it speaciall authoritie, for the testimony of the holy Ghost speaking (*q*) within it: so also doe we owe faith, reuerence, and obedience, to the Church; for that by Christ her heade and spouse, she is informed, endowed, & confirmed with the (*r*) same spirite, so that it is not possible but that she be as she is called: the (*s*) *Piller and grounde of truth.*

17 What is the fruite and commoditie of the whole doctrine touching the preceptes & Traditions of the Church?

IT is certes very greate and full of variety. And surely the first is, that we may knowe, that we are not tied
to

(*q*) 2. Pet. 1,
19.

2. Tim. 3. 16

Mat. 18, 17.

Jo. 14, 16, 26

& 16, 12.

(*r*) Act. 2, 4.
Eph. 4, 4.

(*s*) 1. Tim.
3, 15.

to letters only, or to diuine Scriptures. For, to vie the words of Saint *Ireneus*: (a) What if the Apostles had lefte vs no Scriptures? must we not haue followed the order of Tradition, which they deliuered vnto them, to whom they committed the Churches? therefore hath S. BASILL (b) saide very well: The verities which are helde and taught in the Church; some we haue out of the doctrine set forth in writing: some wee haue receiued from the Tradition of the Apostles, in myste-rie, that is, in hidden and secrete manner. Both which, haue equall force and authoritie to the furtherance of pietie. And these no man will gaine say, that hath beene but euen meanly experienced; what the lawes of the Church are. And it cā not be doubted, but that (c) Christ and his Apostles, both did & taught many

(a) Lib. 3. c. 4
Epi. hær. 61.

(b) Lib. de
spir. sancto.
27.

(c) Io. 20. 30
& 21. 25.
Aug. p. 108
ad felucia-
nam.

many things, which although they are not written, yet they doe very much appertaine vnto vs and all posteritie. Of which S. PAVLÛ (d) warning vs in generall, saith. *For the rest, brethren, what thinges soeuer be true, whatsoeuer honest, whatsoeuer iust, whatsoeuer holie, whatsoeuer amiable, whatsoeuer of good name: if there be any vertue, if any praise of discipline: these thinges thinke vpon: which you haue both learned, and receiued, and heard, and scene in me: these thinges doe you, and the God of peace be with you.*

The next commoditiy of them is, that we may rightly vse Christian libertie, which men giuen to idlenesse and riote, if euer at any time, now most of all doe make an occasion to the fleshe, as the (e) Apostle speaketh: vnder pretence thereof they serue their filthy pleasures: & whatsoeuer in a manner they haue
a fancie

(d) Phil. 4, 8.
(e) Gal. 5, 13
2. Pet. 2, 19.

a fancie vnto, though it concerne euen the alteration of the decrees of Religion: they thinke it lawfull for them to doe. But frō this prophane noueltie and rashnesse; the Apostollicall and Ecclesiasticall Doctrines, & decrees, do call away, defend, & terrifie vs: bridling mans licentiousnesse, & teaching vs to vse Christian liberty in a cōuenient sort: to wit, so that (f) being made free by Christ, frō the yoke of sinne & bondage of the olde lawe, we may willingly & of our (g) owne accorde performe Christian dutie: we may serue God in holinesse and iustice: we may followe the holy Ghost as our guide in the lawe of Charitie, being the seruauntes of iustice, the sonnes of obedience, the practisers of humilitie, the keepers of patience, and louers of penance, and of the Crosse. You, saith the (h) Apostle, are called
into

Aug. ep. 118
cap. 1. & 5.

(f) 1. Pet. 1,
18.
Ro. 6, 18. 22.
Gal. 3, 13. &
4, 31.
Ro. 8, 2.
(g) Psa. 53, 2.
Col. 3, 23.
Luc. 1, 71.
2. Cor. 3, 17
Ro. 6, 22.
1. Cor. 9, 19.
1. Pet. 1, 22.
& 2, 20.
Luc. 21, 19.
Mat. 4, 17.
& 16, 14.

(h) Ga'l. 5, 18

into libertie: only, make not this libertie an occasiō to the flesh, but by charitie of spirite serue one another. To the nourishing & maintenāce of which charitie of spirite in the dutifulnesse of an holy seruitude: both all honest thinges are profitable; and the deuoute obseruation of the Tradition of the Church, is vndoubtedlye most auailable.

The last vse and commoditie is; that we may truly discern betweene the lawfull and bastarde children of the Church, or betweene Catholikes and Heretikes. For (i) the first, doe simply stay them selues in the doctrine of the Church, whether the same be deliuered vnto them in writing, as in the Bible; or approved by the Tradition of the Fathers. For they doe followe the worde of God: Doe (k) not goe beyond the ancient boundes, which thy Fathers haue set.

(i) Vincen.
Lectn.

(k) Pro. 22,
28.

Eccle 3, 11.

Deut. 32, 7.

Hier. 1, 16.

set. But, the other which are *Hereticks*, doe swarue from this simplicitie of faith, & from the approued sentence of our reuerende mother the Church, & of the holy Fathers: and they trust to much either vnto them selues, or to those that haue reuolted from the Church: inso-much as euen being warned they doe not come backe & amend their error. And therfore of them hath Saint PAVL so seuerely decreed, when he saith: *A man (l) that is an Hereticke, after the first and second admonition, auoide: knowing that he that is such a one, is subuerted.* And to conclude with (m) S. CYPRIAN, who-soeuer hath reuolted from the vnitie of the Church; he must needes be founde in the company of *Hereticks*.

(l) Tit. 3, 10.

(m) ad Pom-
peium.

18 *What finally is the summe of all the
premises?*

Those

THose things that from the beginninge hetherto haue bene handled, touchinge the summe of Christian doctrine; doe tend to this end: that the true wisdome of a Christian man might be described and set before vs: which is comprehended in these three (a) vertues (b) faith; hope, & charitie. By faith, the soule, doth (c) firmlie consent vnto Gods truth, and relie vpon the same. By hope, she doth yet more (d) neerely apprehend the goodnesse of Almighty God, knowne now and conceiued by faith: finally (e) by charitie she is ioined & vnited vnto God; and for God, to her neighbour.

Now as concerning faith: the Creed of the Apostles doth instruct vs, in that it setteth before vs those things that are espeacially to be beleueed & professed of euery Christian.

(a) Aug. l. 2.

Retr. c. 63.

(b) 1. Cor.

13, 13.

2. Tim. 2, 22

(c) Heb. 11. 1

(d) Gal. 5, 5.

(e) Ro. 8, 38.

Io. 14, 21. 23

Ro. 13, 8.

Aug. in En-

chir. c. 7.

stian. And of those things that are to be hoped & praied for: our Lords praier hath informed vs. Then, vnto charitie; doe those things belong, which in the two Tables of the ten commandements are exhibited vnto vs.

It is therfore a very notable saying of (f) ORIGEN: I doe thinke (f) in cap. 4. ep. ad Rom. (saith he,) that faith is the first beginning, and the very foundation of saluation: & hope is the aduancement and encrease of the building: but that charitie is the perfection & toppe of the whole worke.

Happy then are they which (g) heare and keepe the worde of God: (g) Luc. 11, 28. Ro. 2, 13. Luc. 6, 46. Mat. 7, 21. 24. et 19, 17. et 25, 35. Io. 15, 2. Mat. 10, 22. et 24, 13. and they that knowe the will of the Father & doe fulfill the same: walking and perseuering in faith, hope, and charitie, by the gouernment & protection of Christ our Lorde.

And this truly for the scope of
I our

our intention is sufficient, touching those chiefe and principall vertues, which, because they are infused by God, and doe make mortall men become diuine: are worthely called vertues Theologicall, and are rightly referred to Christian wisdome.

19 Is there any other thing that belongeth vnto Christian doctrine?

YEa verely: for the doctrine of the Sacramentes doth expresly appertaine therunto: that Christians may know, what instrumentes, as it were, they haue neede of, ordained by God, for the obtaining, exercising, encreasing, preserving, yea and also repairing of (a) faith, and hope, & espeacially charitie.

(a) Aug. in
Io. Tract.
120.

Yea and moreouer very true it is: that neither Christian wisdome, nor Christian Iustice can be established or holden without Sacraments:

(b) Aug. l. 19 as without the which all (b) Religion

On must needes be extinguished.

cont. Faust.
c. 11. et de ve
ra relig. c. 17
et ep. 118.
cap. 1.

They therfore are of very great importance in Christian doctrine, and very requisite it is that we handle them in particuler.

THE FOVRTH CHAP. TER OF THE SACRA-

MENTS.

1 *Why are Christians to be instructed about the Sacramentes?*

BEcause the knowledge and vse of the Sacramentes doth bring to passe; that Christians, hauing by the merits of I E S V S Christ receiued grace; which is giuen by the (a) Sacraments; may be rightly exercised, and preserued, and set forward in diuine worshipec.

(a) Tit. 3, 9.
10. 3, 5. et 6,
51. 55. et 20.
23.

2 *What, and of how many sortes is this diuine worshipec?*

THat is called diuine worshipec, which a Christian oweth and yeldeth as the highest (a) and chief-

est seruice to God his creatour and

(a) Aug. l. 10
de ciu. c. 1.

Sauour. For there is no doubt, but that for this cause (b) especially was man at the first made, and afterwarde redeemed, and vnto this wholly designed & appointed: that he might purely and perfitly serue and worship Almighty God.

(b) .Pro. 16,
4.
Gen. 1, 26.
2. Cor. 5, 15.
1. Thess. 5, 9
1. Pet. 3, 9.

Now diuine worshipec is of two sortes: interiour & exteriour. The interiour, by which we are in vnderstanding & in will (c) ioined vnto God; is accomplished by faith, hope, and charitie, as hath bene saide before. The exteriour; is a certaine profession of the interiour; which we declare by certaine (d) outward & visible signes & ceremonies. For God, that hath no (e) neede of any good of ours, as beeing of himselfe blessed & wholly perfite: yet as his pleasure was that the wholle man should

(c) Aug. in
Ench. c. 2. &
3.

(d) Mat. 5,
37. Ro. 12,
17. 2. Cor
8, 21. 1. Cor.
14, 40.

(e) Ps. 15, 2.
1. Tim. 6, 15
Mat. 5, 48.
Gen. 2, 7.

shoulde consist both of a body and a soule: so doth he require the same againe (f) wholly: to wit, according to all and euery parte of him; that he may by him be worshipped studiously & sincerely: first in soule, according to the interiour worship as we haue declared: and in (g) body, according to the exterior ioined with the interiour: which is done many waies; but principally, and most profitablie by the vse of Sacramentes.

For so it hath seemed good to the wisdom of God, to coapte it selfe to the imbecillitye of mortall men, and to exercise his might and power by certaine externall things (h) and signes, that may be perceived by the senses. For our minde and soule immortall, being inclosed in this obscure, and bricke body as in a prison; doth very much vse the

(f) Pro. 16,
14. Luc. 19
27. Mat. 22
37. Deut.
6, 5.

(g) 1. Cor. 6,
19. Pl. 83,
3.

(h) Aug. in
Pf. 73. et l. 19
cont. Faust.
c. 11. et l. 3.
de doctri.
Christ. c. 9.
q. 84. in Le-
uit. et 33. su-
per Num.
Tert. de re-
sur. carnis c.
8. Greg. in
primum re-
gum. l. 6. c. 3.

(1) Chrysoft.
ho. 60. ad
Pop. Ant. et
83. in Mat.

seruice of the senses, and without the (i) helpe of them, she doth not commonly mount to the concept of heavenly thinges. Therefore both in the olde and new lawe, Sacramentes, and many other things appertaining vnto exteriour worship, haue bene by God ordained, and alwaies by the people of God obserued.

3 *What is a Sacrament?*

(a) Bern. ser.
de can. do-
mini. Aug.
l. 1. c. cit. c. 5.
& l. 3. doct.
Chr. c. 9.

Amb. l. 4. de
Sacram. c. 4.
Concil. Fler.
& Trident.
Sess. 7.

IT is an externall and visible signe of (a) diuine and inuisible grace, instituted by Christ, that by it euery man may receiue the grace of God and sanctification.

And therefore they are not euery manner of signes that are called the Sacramentes of the Church: but they are most certaine holy, and effectual signes comended vnto Christians, by Gods owne institution & promise.

Signes

Signes (*b*) they are; in that, that by a certaine externall forme and similitude they doe represent & declare vnto vs that, which God by them worketh in vs inuifible and spiritually.

Certaine (*c*) they are, & most holy & effectuell signes: because that looke what grace they signifie; they doe also infallibly containe & cause the same to our sanctification. For the Sacraments for their owne partes (as S. CYPRIAN (*d*) speaketh) can not be voide of that force and vertue that is proper vnto them; neither doth the maiestie of God by any meanes absent it selfe from the mysteries, though they (*e*) bee ministred euen by wicked and vnworthy persons.

As, for example, in the Sacramente of Baptisme, the exterior washing, that clenseth the filthes of

(b) Aug. ep.
23. et de ca-
tech. rud. c.
26.

(c) Aug. in
Psa. 73. et 77
& l. 19. cont.
Faust. c. 11.
13. & 16.

(d) ser. de ca-
na. dom.

(e) Aug. l. 3.
cont. Dona.
c. 10. et l. 5.
c. 20.

the body; is an effectuell signe and token of the interiour (f) washing: as giuing an infallible testimonie, that the soule is spiritually purified and clenfed. So also other visible & externall thinges, as oyle, and the formes of breade and wine, thevse wherof is necessary in the Sacramentes: are fitly appointed vnto vs, both to signifie and also to yelde vnto man the grace of God and the health of his soule; so that he come not (g) vnworthely therunto.

(g) Prosp. fen

ren. ex Aug.

in Pf. 142.

(h) Conc.

Flor. 10. 3, 5

Tit. 3, 5.

Act. 8, 17. et

1, 8.

Luc. 23, 49. - 10.

6, 51. 55. 58.

et 20, 23.

For by Baptisme (h) we are regenerated & renued: by confirmation, we are encreased & strengthened: by the holy Eucharist we are nourished & refreshed: by penance we are restored and healed in the spirituall life: in which we are by the rest of the Sacramentes in like manner according to the nature & quality of each of them, holpen and abettered

abettered, as we wil shew heerafter
in their due places.

4 *Of what partes doth euery Sacrament
consist?*

OF the Worde (a) and the Ele-
ment. By the Worde in this
place vnderstand some certaine de-
termineate wordes, wherein the very
forme, as they call it, of the Sacra-
ment doth consist. And by the Ele-
mente, conceyue suche externall
things, as are the very matter of the
Sacramentes, as water, oyle, bread,
wine, and the like.

Now, to these partes exactly ta-
ken are the rest of those thinges an-
nexed which do belong to the fitte
ministring & worthy receiuing of
euery Sacrament: to wit the institu-
tion of God: a conuenient (b) mi-
nister: a right intention in the mini-
ster: faith in the receiuer: and what
soeuer els of like sorte.

(a) Conc.
Flor. Aug.
Tract. 80. in
Ioan.

(b) Trid. Sess.
7. can. 10. &
11. de Sacra-
mentis in ge-
nere item
Florentin.

5 *How many Sacramentes be there?*

(a) Conc.
Flor. & Cō-
stant. sess. 15.

& Trid. sess.

7. can. 1.

(b) Cant. 4, 9

1. Tim. 3, 15

(c) Mat. 28,

19. Act. 8, 17

Mat. 26, 26.

10. 20, 23.

1ac. 5, 14.

1. Tim. 4, 14

Eph. 5, 32.

(d) Aug. l. 4.

con. Donat.

c. 24. et l. 2. c.

7. et l. 5. c. 23.

et ep. 118. c.

1. Chryso.

in 2. ad Thef.

hom. 4.

S Euen: (a) which the Church be-
ing the Spouse (b) of Christ and
Pillar of truth, hauing by the Apo-
stles receiued thē from Christ him-
selfe: hath alwaies hetherto kept &
faithfully dispensed. And they are
these: (c) *Baptisme, Confirmation, the
Blessed Sacrament of the Eucharist, Pe-
nance, Extreame vnction, Order, and
Matrimony.* Neither truly forceth it
at all, if such names be not all of
them extant in the Scriptures, so
that the matter it selfe be euident, &
the veritie and vertue of the Sacra-
ments be approued by diuine testi-
mony. Albeit such (d) things as by
the Apostles Traditiō the vniuersall
Church holdeth, & commēdeth to
bee kepte & obserued; though they
be not to be found in Scripture: yet
doe they deserue of vs ful & perfite
credit: as hath bin already declared.

And

And touching the institutiō of eue-
ry Sacrament in particuler, we will
speak hereafter in their proper places.

But the force and vertue of them
(as the most faithfull interpretour
of the Scripture, Saint A V G V S-
TINE, (e) saith:) *is of vnspeakeable* (e) l. 19. cont.
value, and therefore the contemnours of Faust. c. 11.
it are sacrilegious. For impiously certes et 16. et trac.
is that despised, without the which no 80. in Ican.
pietie can be persfited. And as the same
holy Father teacheth in an other (f) (f) Super
place: the contemnour of the visi-
ble Sacrament can neuer be inuisi-
bly sanctified

6 *Why were the Sacramentes in-
stituted?*

FIRST, that they may be very pre-
sēt remedies against sinne, which
is a pestilent disease of the (a) soule, (a) Sap. 16,
and except it be cured in this life: 14. Eccl. 28
bringethe euerlastinge damnation. 2. Ro. 6, 23
And therefore these doe far (b) excel (b) Flerent.
the

Cone. Trid.
Sess. 7. can. 2.
et 4. de Sacr.
in genere

the Sacramentes of the olde lawe,
as being in vertue; greater: in com-
moditie; more profitable: in nūber;
fewer: in the cōceiuing of thē; more
honorable: in obseruation; more ea-
sie: in signification; more excellent:
which besides their signification, do
also sanctifie & giue saluation, as S.
AUGUSTINE hath verie well

(k) l. 19. cōt.
Faust. c. 13.
l. 3. de doct.
Christ. c. 19.
cp. 118. c. 1.

(c) gathered out of the Scriptures.

(d) Ro. 9, 23.

Secondly, that we may haue some
certaine & effectuall signes of Gods
grace and good will towards vs,
which signes, whilest they represent
themselues to the outwarde senses,
they do not only stir vp our faith in
Christ, & in the mercy (d) & good-
nes of almighty God: but are more-
ouerliuely instruments, by which it

(e) Tit 3, 5.
Io. 6, 58. et
20, 23.

(f) Aug. l. 4.
cont. Dona.
c. 24.

hath seemed good vnto Almighty
God effectually to worke (e) our sal-
uation. So that it was notably said
of an (f) ancient Father, that a Sa-
crament

crament euen by it selfe alone is of an inestimable value.

Thirdly, that there may be some tokens, (g) and as it were externall markes of Christiā profession, wher by the Children of God and of the Church may mutually knowe one another: & that they may fruitfully exercise & keepe theselues in vnity, humility, and obedience, and so remaine lincked amongst themselves, with the necessary bond and league of one Religion. Otherwise without Sacramentes can not any sorte of Religion either stand or be sufficiently discerned.

(g) Aug. l. 19
con. Faust. c.
11. et c. 17.
de vera reli.
Basil. ho. 13.
in exhort. ad
Bapt.

7 *And what is to be thought of the ministers of the Sacramentes?*

WE must so esteeme them, as the (a) ministers of Christ, & the dispensors of the mysteries of God, that doe beare (b) the vessels of our Lorde, and serue the Tabernacle, and

(a) 1. Cor.
4, 1.

(b) Esa. 52.
11. Numa
1, 50. 51.
3. Reg. 8, 4.

and that by profession haue authoritie in holy thinges, and with a certaine right & title doe minister the same. For not to all (c) indifferently, but to Priestes and Bishops doth it belong, and it was by God himselfe enioined, to cōsecrate, dispense and minister the holy Sacramentes.

(c) Numb.
16, 39.
2. Reg. 6, 6.
2. par. 26, 16.
Conc. Nic.
cann. 14.

Trid. Sess. 7.
de Sac. in
genere. can.
10.

(d) 1. Cor. 1,
13. et 3, 4.
Conc. Trid.
Sess. 7. can.
12. Nazia.

orat. 4. in
Sanct. Bap.
(e) Cont.
Cresco. l. 4. c.
20. et l. 4. cō.
Donat. c. 4.

(f) Con. lit.
Petill. l. 2. c.
47. et tract. 5
in Euang.
Ioan.

And that wee may not thinke that the (d) Sacramentes doe any whit depend vpon the life & honesty of those that doe minister them, S. A V G V S T I N E (e) hath prescribed vs this rule: *Sacramentes, (saith he) are not therefore more true and more holy, because they are ministred by a better man: for they of themselves are true and holy, by meanes of the true and holy God whose Sacraments they are.* And againe: Remember (f) that the manners of euill men doe nothing hinder the Sacramentes of God, to make them either nothing at all, or euer the lesse holy.

To

To which accordeth that sentence
 of (g) S. AMBROSE: *doe thou not* (g) *de iis qui*
regard the merits of the persons, but the *mysteriis in-*
offices of the Priestes: I meane in the ad- *itiantur. c. 5.*
ministration of the Sacramentes. For
euen by the (h) *unworthie, God ac-* (h) *Io. 11, 50*
custometh to woorke, and by the life *Mat. 23, 2.*
of the Priest, there can be no preiudice,
to the grace of the Sacrament: as wit- (i) *ho. 8. in 1.*
nesseth (i) S. CHRYSOSTOME. *Corinth.*

3 *What conceipte ought we to haue of*
Ceremonies, those espeacially, that are
ordinarily and solempnly vsed in
the Sacramentes?

CEREMONIES approued by the (a) *Io. 9, 6. et*
 Church, are certaine externall *11, 33-43. &c*
 (a) *rites, religiously and decently* *20, 22.*
instituted: first, that they may be *Luc. ult. 50.*
signes, testimonies, and exercises of *Mar. 7, 33. et*
the interiour worshipec, which (b) *8, 23. et 10,*
God principally requireth at our *16. Mat. 8,*
handes. *3. et 14, 19.*
 (b) *Io. 4, 23.*
Mat. 15, 8.
Esa. 1, 14.

Then

Then, that there may be some liuely & forcible prouocations vnto Religion, wherby the frailty of man, may be fortified and vnderpropped, & as it were trained with the hand both to receiue and also to retaine holy mysteries.

(c) Leo. ep.
81. ad Diof.
Innoc. ad
Decent. ep.
1. Conc. 4.
Tol. can. 2.

(d) 1. Cor. 14
40. Phil. 4.
5. 8.

Lastly, that those thinges which doe appertaine to the aduancemēt of Gods seruice, and to the preservation of publike discipline and (c) concorde; may be prosecuted in the Church, after an honest comely & decent (d) order, as the Apostle wil leth.

(e) Hier. 6,
16. Pro. 22,
28.
(f) Bas. de
Spir. Sanct. c
27. Triden.
Conc. can.
13. de Sacr.

But those ceremonies speacially which are vsed in the administration of the Sacramentes, and which we haue receiued (e) of the Fathers, (f) deliuered and commended vnto vs as it were by hande: oughte with great diligence to be kept and obserued. For besids that they bring
a decen-

a decency vnto the Sacramentes, & ingender a certaine reuerence: they are also venerable vnto vs by a singular commendation of (g) antiquitie.

(g) Tert. de
Cor. mil. c. 3
Dionis. de
Eccle. hierar.
per totum.

Then besides their institution most auncient & Apostolicall, they haue plentie of mysteries full of grauitie and dignitie: as most holy and learned (h) Fathers, haue noted. Finally, concerning these things and others of the like tenour, it is an excellent saying of (i) DAMASCEN: *Those things which Christian Religion, most free from all error, doth admit and embrace, and for so many ages together keepe vntouched: are not vaine, but profitable, pleasing to God, & much auailable to our saluation.*

(h) Amb. de
initia. d.
myst.
August. &
alii passim.
vide Isid. de
off. Eccle.
(i) in ser. de
defunctis.

True it is, that the Sectaries laugh at the ceremonies vsed in the Sacramentes: but themselues are indeed more to be laughed at, or rather be-
K wailed

wailed, in that, trusting vnto their blinde iudgement and mortall hatred, two pernicious Counsaillours: they doe wage battaile, against the most cleare and euident truth. Surely of the ceremonies of Baptisme, euen the most auncient Diuines do

(k) Dion. c. 2

Eccle. hier.

(l) Clemen.

ep. 3.

(m) Tert. de

cor. mil. c. 3.

(n) Origen.

ho. 12. in Num. (o) Cypriā. ep. 7c. (p) Basil. de spir. Sanct. c. 27. (q)

Chrysol. ho. de Adam. et Eua. (r) Cyril. Hiero. Catech. myst. 1. 2. 3-4.

witnesse vnto vs: (k) S. DENIS, S. CLEMENT, (l) TERTULLIAN, (m) ORIGEN, (n) S. CIPRIAN, (o) S. BASIL, (p) Saint. CHRYSOSTOME, (q) S. CYRILL (r).

Let the wicked scoffe & blaspheme neuer so much: those Fathers certainly with one consent doe commend Abrenuntiatiō, Exorcismes, holy Water, holy Chrisme, and the signe of the Crosse. Almost twelve

(s) Bas. ibid.

vid. Rabanū

de inst. cler.

li. 1. c. 27, 28.

hundred yeeres agoe, wrote Saint BASILL (s) in this manner: *We do consecrate the water of Baptisme, and the*

the oyle of unction, and him also that receiveth Baptisme.

But to giue particular admonition of the ceremonies that are annexed vnto all the Sacramentes, as it woulde be very long: so is it also very difficulte, and to this our purpose not needefull.

Yea, ORIGEN doth plainly confesse: that in such ecclesiasticall (*t*) obseruances, there are many things which of necessitye all must doe: but the reason of the, why they are so done, is not yet sufficiently known.

OF THE SACRAMENT OF BAPTISME.

What is Baptisme, and is it necessary to all?

This is the first, and most necessary Sacrament of the new law, consisting in the outward washing of the body, and the due pronuntiation of the words, according vn-

et lisd. l. 2. de
off. cap. 20.

Amb. l. 1. 2.

3. de Sa ra.

& de iis qui

mysti initi-

antur.

Aug. l. 1. de

nupt. c. 20.

& c. 2. c. 18.

& 29. & l. 4.

de symb. ad

catech. c. 1

(t) Hom. 5.

in Num.

Dion. c. 1. et

vlt. de hier.

Eccle. Aug.

lib de doct.

Christ. ca. 9.

Act 2. 38.

Mar. 16. 16.

Io 3. 22. &

4. i Tit 3. 5.

Mat. 28. 19.

Eph 5. 26.

1. Pet. 3. 21.

K 2

to

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to the institution of Christ.

A necessary Sacrament, I say, not only for those (a) that are of yeeres of discretion; but (b) for Infantes also: and withall, effectually for them to life euerlasting. All are borne the sonnes of (c) wrathe; and therefore euen Infantes also haue neede to be purged from sinne, neither can they bee cleansed & regenerated into the children of God, without this (d) Sacrament. For generally hath the Lawmaker proclaimed, that, (e) *Vnlesse a man be borne againe of water and the spirit, he cannot enter into the Kingdome of God.* And in an other place: *It is (f) not the will of your Father which is in heauen, that one perish of those litle ones.* But Infantes (g) also not baptised should perish, as of olde in the Synagogue of the
Iewes,

(a) Trid. sess. 6. c. 4. & sess. 7. can. 5. de Baptismo. Aug. tract. 13. in Ioan. Amb. de mister. in tit. c. 4. Clem. ep. 4. ad Iulium. (b) Concil. Later. can. 1 & Mil. can. 2. Dionys. Eccle. hierar. cap. 7. Cyp. 13. ep. 8. Chrys. ho. de Adam. & Eva. (c) Eph. 2. 3. Trid. sess. 5. (d) Aug. ep. 28. & l. 3. de anima. & eius orig. c. 9. Item. l. 1. de pec. mer. c. 21. (e) Io. 3. 5. Aug. lib. 3. de pec. mer. c. 4 & 12. (f) Math. 13. 14. Ber. ser. 66. in cantic & epi. 140. ad Hil. de font. (g) Aug. de nupt. & concup. l. 1. c. 20. & l. 2. c. 17. Item. ser. 14. de verb. Apost.

Jewes, children (h) vncircumcised. (h) Gen. 17.

Nowe forasmuch as there is but ^{14.} one (i) Baptisme of Christs faithfull people: which once receiued, it is very wicked to (k) iterate, whatsoever the long-since condemned Anabaptists (l) do pretend: we must say with the *Constantinopolitan* Cou-saile: *I confesse one* (m) *Baptisme, for the remission of sinnes:* And with S. AVGVSTINE: *To* (n) *rebaptise an heretical man is certainly a sin: but to rebaptise a Catholike, is an horrible wickednes:* which for that cause is also prohibited by the Emperors (o) Laws. ^{14.} *What things are principally to be noted about this Sacrament?*

THE Element that washeth, and the signification thereof, the worde, the Minister, and the effect of Baptisme. The Element is simple (a) water, the matter very necessary

(i) Eph. 4. 3. Bas. de spir. sanct. c. 15. (k) Heb. 6. 4. Clem. constit. Apost. 1. 6. c. 15. Damas. 1. 4. c. 10. (l) in Conc. Carth. 1. c. 1 & Viennens. Trid. sess. 7. can. 9. de Sacram. & 13 de Baptif. Aug. tract. 11. in Ioan. Beda. in c. 3. Ioan. (m) in symb. fid. (n) Ep. 103. & in l. de vnic. Bapt. con. Petil. c. 13. Leo. ep. 79. ad Nic. & 37. ad Leo. Rau. (o) C. l. Ne san. Pap. iteret (a) Io. 3. 5. Eph. 5. 26. Act. 8. 36. & 10. 47. Trid. c. 2. de Bapt. et Flor

Chry.hom.

24. in Ioan.

(b) 1 It. 3. 5.

Act. 2. 38.

1. Cor. 6. 11.

(c) Con La-

terā. & Flor.

Aug l. 6. cōt.

Donat. c. 25.

Didym. li. 2.

de sp. r. fan.

(d) Mat. 28,

19. Amb. de

his qui myst.

iniant c. 4.

(e) Aug. cōt.

Parmen l. 2.

ca. 13. & de

vnic Bap. c. 9

con Donat.

l. 3. c. 5. & li.

7. c. 53. Hilar.

in Psālm. 67.

Conc. Later.

c. 1. Florēt &

Thid. can. 4.

de Baptisin.

h reu ite, which is naturally wonte
to waie away the filthes of the bo-
dy. To which very aptly doth aun-
wer this signification: that by Bap-
tisme the soule is (b) cleansed from
sinne, & the man made iust, as wee
meane to shewe hereafter.

The Worde, wherein consisteth
the forme of the (c) Sacrament, by
Christ his appointmēt is this. (d) *I*
Baptise thee in the name of the Father,
& of the Sonne, & of the holy-Ghost.

And although it be properly the
office of Priests to Baptise, yet wher
there is very vrgent necessity, others
(e) also maie Baptise; yea though
they be wicked persons & Heretiks,
so that they goe not frō the manner
of the Church, & Her vsual words.

3 *What profite and effecte doth Bap-
tisme yeelde?*

(a) Mar. 16,

16. Act. 2,

38. & 22, 16.

That doubteless which by the
teaching of Christ, & (a) testi-
mony

mony of the Apostles S. PETER, 1. Pet. 3, 21.
 & S. PAUL, we learn: to wit, that by Ezec. 36, 25.
 Baptisme both sins are remitted, & 1. Cor. 6, 11
 the Spirit is giuen, wherby both the Rom. 6, 3.
 olde man is extinguished, & a newe Basil. ho. 13.
 creature is made in Christ. For Bapt- in exhort. ad
 tism rightly receiued doth not only Bapt. & l. de
 yeeld this, that al sins be fully pardo spir. san. c. 15
 ned & taken away from the wicked Aug. l. 1. cōt.
 mā: but also that he being once bap- 2. ep. Pelag. c.
 tised, is perfittly renued, & made true 13. & l. 3. c. 3.
 ly innocent, iust, holy, & worthy in in Enc. c. 64.
 Christ of the heauēly glory. So that Bed. in ca. 3.
 S. PAUL hath iustly said to al those Ioā. Damas.
 that are Baptised: *You are (b) washed,* lib. 4. cap. 10.
you are sanctified, you are iustified in the Greg. l. 9. ep.
name of our Lord Iesus Christ, & in the 39. Hier. ad
spirite of our God. And in an other Ocea. Naz.
 place (c) he testifieth, that Baptisme in san. Laua.
 is the lauer of regeneration, and of Clē. Alex. l. 1.
 renouation of the holye-Ghoste: pædag. ca. 6.
 the (d) lauer also of water in the Chrysost ad
 Aug. cp. 23. & quæst. 33. super Num. li. 4. conf. c. 4. Neoph. & ad
 Baptizand. Baptizand.
 (b) 1. Cor. 6,
 11. Amb. l.
 1 de Sacr. c.
 4. conc. Flor.
 & Trid.
 scil. 5. can. 5.
 (c) Tit. 3, 5.
 (d) Ephes. 5, 26.

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(e) Gal. 3, 27
Ro. 6, 3.

(f) Ser. in ce-
na Do. vide
Cyprian. de
bapt. Christ
& ablut. pe-
dum. Orig.
in c. 6 ad Ro-
ma. Retic.
Augustod.
apud Aug.
l. 1. cont. lu-
lian. c. 3.

(g) Jac. 1, 14.
Ro. 6, 12. &
7, 7. Trid. scf
5. cā. 5. Aug.
l. 1. de nupt.
& concup.
c. 23. & 25.
& l. 1. cont.
2. ep. Pelag.
cap. 13. Itē
l. 2. retract. c.
15. & l. 13.
de Trin. c.
16. de pec-
mer. l. 1. c. 39
& l. 2. c. 33.
& 34.

(h) Ro. 8, 1.

word of life. And again he writeth:

As (e) many of you as are Baptised in Christ, haue put on Christ.

Very fitly and brieflie doth (f) S. BERNARD comprise the princi-
pall effects of this Sacrament, *We are washed in Baptisme, saith he, because the hand-writing of our dānation is cāceled: & this grace is bestowed vpon vs: that nowe concupiscence cannot hurt vs, yet so, that we keepe our selues from consent.*

Which (g) cōcupiscence remain-
ing in the regenerate, is not of it
selfe a sinne, but an inclination vnto
sinne, (*Fomes peccati*) as the Diuines
doe call it; left vs *Ad agonem* to striue
withal, that the Baptised by this oc-
casion may more watchefully seeke
Gods grace, & more feruently pra-
ctise vertue, & more valiantly striue-
ing get themselues a greater crown.
Therfore as S. PAUL teacheth. *There*

(h) is no damnation to them that are in

Christ

Christ Iesus: that walke not according to the fleshe, but according to the spirit: & that (i) according to the Doctrine and example of Saint P A V L, putting off the olde man, are renewed from day to day according to the inwarde (k) man: which is indeede the very property of the (l) baptised.

4. *What doth the benefite receiued of so great a Sacrament require at our handes?*

(i) Col. 3, 9.
Eph. 4, 22.

(k) 2. Cor. 4, 16.
(l) Ro. 6, 4.

First it requireth of vs a speciall & continuall gratitude of minde, that we may praise, loue, and extoll him, (a) *Who according to his mercie hath saued vs by the lauer of regeneration, and renouation of the holy-Ghost, whom hee hath powred vpon vs abundantly by Iesus Christ our Sauiour: that being iustified by his grace, wee may bee heires according to hope of life euerslasting.*

(a) Tit. 3, 5.

Then so is the mysterie of this

(b) Orig. 1. in Sacrament to bee (b) remembred,
Numeros. that euery man doe oftentimes ad-

(c) Dionys. monishe himselfe of that notable
Areop. ca. 7. promise, and Christian profession,
Eccl. hier. Aug. de which by his (c) God-fathers hee
nar. Aug. de made in the holy Lauer. There-
nup. & cō. l. fore let euery Christian consider,
1 c. 20. Itē li. that of the childe of Wrathe, and
de pec. mer. flaue of Satan, hee there was made
c. 19. & li. 4. the Sonne (d) of God, and a mem-
contr. Do- ber and coheire of Christ, & a liue-
nar. cap. 24. lie (e) Temple of the holy-Ghost.
(d) Ro. 8, 1.
14. Gal. 4, 5.
(e) 1. Cor. 6,
19.

(f) Amb. de *Thou enteredst into the sanctuary of*
initia myst. *regeneration, saith (f) S. AMBROSE:*
ca. 2. Chrys. *call to minde what thou werte demaun-*
hom. 21. ad *ded, Recognize what aunswer thou did-*
pop. Antioch. *dest make. Thou hast renounced the di-*
Aug li. 4. de *uell and his workes, the worlde with all*
fymb. ad *her luxuriousnesse & pleasures. (g) Bee*
Cat. cap. 1. *mindfull of thy speache, and neuer let the*
(g) Amb. l. 1. *processe of thy obligation depart out of*
de Sacram. c. *thy remembrance. And it is an excel-*
2. Cyr. Hier. *lent speache of S. PAVL, exhorting*
ros. catech. *all*
mytag. 1.

all those that are Baptised: (h) *Are you ignorant that all we which are Baptised in Christ Iesus, in his death we are baptised? For we are buried together with him by Baptisme into death; that as Christ is risen from the dead by the glory of the Father, so we also may walke in the newnesse of life.*

(h) Ro. 6, 3.
Gal. 3, 27.
Aug. de fide
& operibus
cap. 26.

OF THE SACRAMENTE OF CONFIRMATION.

1 Which is the other Sacramente next
vnto Baptisme?

Confirmation: which is a Sacrament of the new Law, as sacred & holy, saith (a) S. A V G V S T I N E, as Baptisme it selfe: which is ministered vnto the Baptised, with the impositiō of the hands of a Bishop, & the annointing with holy Chrisme.

(a) Lib. 2. c. 8.
tra lit. Petil.
c. 104. Con-
cil. Eliber. ca.
38 Aurel. c.
3. La. c. 48.
Melden. c. 6.
Flor. Const.
ses. 15. Trid.
ses. 7. Bern. in
vita Malach.
episc. Petrus
Damiā ser.
1 de dedicat.
eccles. Isid.
de eccles. of-
fic. li. 2. c. 25.
& 26. Ra-
ban. de inst.
cler. li. 1. c. 30.

2 What warrant haue we to vse this
Sacramente?

It hath the testimonie of diuine
Scripture, according to the vni-
forme

forme sentence and interpretation
 of the Fathers, and the (a) Church.
 For hereunto belongeth that which
 (b) S. L V K E the Euāgelist, not once
 writeth of the Apostles, that laide
 their hands vpon the Baptised, vsing
 this visible signe, ordained by God
 himselfe; because a newe and more
 plentifull grace of the holy-Ghost
 was giuē to those which were new
 borne in Christ. And therefore whē
 the Apostles laid hands vpon them,
 they receiued, as S. L V K E record-
 eth of those (c) Baptised, the holie
 Ghost, to witte, with a certaine en-
 crease and abundance of spirituall
 grace.

But at this time, whereas the Bi-
 shoppes doe beare the roome, and
 possesse the place of the Apostles:
 God doth not defraud his Church,
 of this so holesome a grace: but by
 the same Bishoppes (d) in this Sa-
 crament

(a) Cyp. l. 1.
 ep. 12.

Aug. lib. 5.
 cont Dona.

cap. 19. &
 20. item,

tract. 6. in
 ep. Ioan.

(b) Aēt. 8,
 17. & 19, 5.

Cypr. ad lu-
 ban.

(c) Ibidem.

(d) Hier. cōt.
 Lucif. cap. 4.

crament woorketh effectually: so
that as (e) testifieth S. CYPRIAN, (e) fern. de
vnctiōe
Chrismatis.
*The verity is ioined with the signe; and
the spirite is present in the Sacrament.*

And hereunto doth appertaine
that Canon of the Church, of olde (f) Virban.
Pont. et Mar
tyr. qui, an-
no 227. vñt
in ep. ad om-
nes Christi-
anos.
set downe: (f) *All the faithfull ought
to receiue the holy-Ghost after Baptisme
by the imposition of handes from a Bi-
shoppe, that they may bee founde perfite
Christians: because when the holy-Ghost
is infused, the faithfull heart is dilated
to prudence and constancie.*

3 *What things are necessary for the per-
fection of this Sacrament?*

THREE things are speciallie re-
quired thereunto: the proper
matter of the Sacrament, the due
forme of wordes, and a conueni-
ent Minister.

The matter is compound of Oile (a) Cone.
Braccar. c. 40
and (a) Baulme, which being con-
secra-

Cypr. de vn-secrated by a Bishoppe, hath nowe
 Dion. Chriſt. of olde obtained the name of holye
 Greg. in 1.c. (b) Chriſme, and in this Sacrament
 Cant. Fab. is, after a ſolemn manner laid vpon
 & Con Flo. the forehead.
 (b) Cypr. vt
 ſupra & l. 1.

ep. 12. Baſ. The preſcripte forme of wordes is
 de ſpir. ſa c. this; (c) *I doe ſigne thee with the ſigne*
 27. Fab qui *of the Croſſe, and confirme thee with the*
 vixit anno. *Chriſme of ſaluation, In the name of: the*
 241. ep 2. *Father, and of the Sonne and of the holy*
 (c) Con Flo. *Ghoſt.*
 2. Cor. 1, 21.
 Ephel. 1, 13.

(d) Aſt. 8, 14 The Miniſter of this Sacramente
 Clea. ep. 4. is a Biſhop only; that the example,
 Vibā Mele. forme, & Tradition of the (d) Apo-
 Damasc ep. ſtles may be kept. Of which thing
 4. Leo. epi. we haue receiued a decree ſet down
 38. ad epiſc. of olde in this maner: (e) *The Sacra-*
 Ger. & Gall. *ment of impoſition of hands, is to be had*
 Cenc. Wor. *in great reuerence which cannot be done*
 Flor. & Tri. *by any other, but by the high Priests: nei-*
 (e) Euſ. Pon. *ther is it reade, or knowne to haue beene*
 & Mart. ep. *donne by any other in the Apoſtles time,*
 ad Epiſcop. *but by the (f) Apoſtles themſelues.*
 Tuſc. & Cā
 pan. Innoc.
 c. 1 ep 1. ad
 Decent. c. 3.
 (f) Aſt 8,
 14. & 19, 6.

4 And why are the Baptised, annointed
with holy Chrisme?

BEcause that by the instincte of the holy-Ghost, the Apostles haue so deliuered vnto vs, as (a) S. CLEMENT, and (b) S. DENIS, the disciples of S. PETER, and S. PAUL doe proue, and they deliuered that doubtlesse, concerning the hallowing of Chrisme, which they had receiued of our Lord himselfe: as is thereof a graue witnes, (c) FABIANVS, who was both a Martyr of Christ, and high Bishop of the Church.

Also, there is extant of this matter, such a precept of a most holie (d) Synode: *The Baptised after Baptisme must receiue the most holy Chrisme, and be made partakers of the kingdome of heauen.* Sainte CYPRIAN alleadgeth, (e) this reason: that a Christian hauing once receiued Chrisme,

Bas. de spir.
san. cap. 27.

(a) Epi. 4. ad
Iulium &
Iulian.
(b) De eccle.
hier. c. 4. & 8

(c) In ep. ad
Orientales
Episc.

(d) Synod.
Laod. can.
48. Corn. ad
Fab. Antioe.
apud Euseb.
l. 6. hist. c. 35.
Theodor.
de her. Fa-
bul. in No-
uat.
(e) l. 1. ep. 12.

& de vncti.
 Chrismat.
 Cyril. l. 9. in
 Leuit
 Cyril. Hier.
 catech. 3.
 myst.

Chrisme, to witte, Vnction, or Anointing; may be the annointed of God, and haue in him the grace of Christ, and continually maintaine holinesse.

And this visible Ointmēt, wherewith the Church doth annoint the

(f) l. 15. de
 Trinit. ca.
 26. Pacia-
 nus Barilo-
 nen. de Bap-
 tif. et ep. 1 ad
 sympron.

Baptised, as (f) S. A V G U S T I N E teacheth, doth signifie the gifte of inuisible grace: wherewith the holy Ghost doth with his internal Vnction replenishe and confirme, Christ principally, who tooke his name of

(g) in sentē-
 tiis Prosper.
 342. ex. Aug
 tract. 33. in
 Io. & ser. 47.
 de verb. Do.
 Rab l. 1c. 30
 Isid. l. 2 c. 25

(g) Chrisme, and then in like sort al Christians. Whereupō (h) T E R -

(h) l. de car-
 nis refectio-
 ne c. 8.
 Item. in lib.
 de Bapt.
 Theod. inc.
 1. Canuc.

T V L L I A N, very fitly, alluding as it were to the nature of Oile, hath written of this Sacrament in this manner. *The fleshe is annointed; that the Soule may bee consecrated: the fleshe is signed; that the Soule may bee sensed: the fleshe by imposition of hands, is ouershadwed; that the Soule by the spirite*

may

may bee illuminated. By which it is euident, that they which reiect holy Chrisme, doe greatly bewray their owne ignorance and folly: as manifestly denying, the most auncient ordinance of the Apostles, & rashely condemning the continuall custome & Tradition of the Church.

What is the vse and commodity of this Sacrament?

IN Baptisme we are (a) regenerate vnto life; after Baptisme in this Sacrament, we are strengthened vnto combat. *In Baptisme wee are washed: by this after Baptisme, we are strengthened:* that the holy-Ghost may be alwaies present with the regenerate, as a keeper, and a comforter, & a tutor. This is the Doctrine of that holie high Bishop & Martyr MELCHIADES. And hereunto agreeth that which (b) S. CLEMENT testifieth hee receiued of the Apostles them-

L selues:

Dionys. Clemens. Tert. Fabiā. Cornel. Cypr. Cyrill. vterque Basil. Paciā Amphiloc. Op. tat. &c. Concil. Rom. sub Siluest. Itē 2. 3. & 4. Carthag. 2. Tol. 1. Vasinse. Trid.

(a) Io. 3. 5. Melch. ad Hisp. Episc. Conc. Flor. Petr. Clun. lib. 6. ep. 1.

(b) Ep. 4. ad Iulium.

Amb. l. 3. de
Sacram. c. 2.
& de iis qui
initiant. my-
steriis cap. 7. selues: *When any man hath beene re-
generate by water, let him be afterwarde
confirmed by a Bishoppe with the seauen-
foulde grace of the holy-Ghost: because
otherwise he can neuer be a perfect Chri-*

(c) Dion. de
Eccles. hic-
rare. cap. 2. *istian.* This (c) Sacrament therefore
profiteth in maruelous manner, that
they which are by regeneration en-
tered in the mysteries of Faith, as

(d) 1. Pet. 2, 2 (d) Infants newe-borne, and as yet
weake & feeble, may waxe greater
in groweth, and be strengthened in
Christ.

These, as it were nouices in chri-
stian warfare, the Bishop admoni-
sheth in annointing, that against
so many enemies & daily dangers,
(e) Psal. 50, they must be confirmed, (e) *Spiritu
14. principali*, with a principall Spirite.
(f) Aug. in He signeth with the Crosse (f) their
Psal. 141. foreheade, which is the seate of
Luc. 9. 26. shamefastnesse, that they may con-
Mat. 10, 33. stantly, and without feare, confesse
1. Pet. 2, 20. the
Luc. 21. 15.

the name of our Lord. Hee giueth them also a blowe on the cheek; that they may alwaies remember, how they must with inuincible patience performe and finishe their Christian warfare.

Mat. 5, 39.
Act. 4, 13. 31
& 5, 29-41.

OF THE SACRAMENT
OF THE EVCHA-
RIST.

*I What doth the name of the Eu-
charist signifie?*

THis one name doth betoken that high, and (a) most blessed Sacramente, than the which, the Church hath nothing more honorable, more woonderfull, more effectuall, or holesome.

(a) Dion.
Ecclef. hier.
cap. 2. & 3.
Conc. Trid.
sess. 13. cap.
2. & 3.

And it is doubtlesse very worthe-
lie called the Eucharist, that is, (b) good grace, or thanks-giuing; be-
cause it containeth the principall &
greatest (c) gifte of God, yea & the

(b) Amb. l. 5
de sacra. c. 3.
Cyp. de lap-
sis. Orig. cō.
Cels. lib. 8.
(c) Chry. ho.

L 2 very

6. ad pop.
& 83. in
Mat. & 45.
in lo. & 61.
ad pop. Ant
(d) Chry. l. 3.
de sacer. &
ho. 2. ad pop
Ant. & ho.
3. ad Ephes.
(e) Cyril in
Io. li 4. c. 16.
& 17. & lib.
10. c. 13. l. 11
ca. 26. & 27.
Hil. de Trin.
l. 8. Iren. l. 5.
c. 2. Cyr. Hie
ros. catech.
4. mystag.
Chry. ho. 45.
in lo. & 61.
ad pop. Ant.

(a) Cyr. Hie-
ros. cat. 4.
myst.
(b) Mat. 25,
25.
Mar. 14. 22.
Luc. 22. 19.
1. Cor. 11. 24

very fountaine and author himselſe of al grace: and it admoniſheth vs of thoſe ſpeciall good thinges, for the receit whereof we do owe thankes-giuing, praiſe, and moſt ſoueraigne glory to the ſupreamē maiesty of almightie God. For we coulde not haue wiſhed a greater benefit, than that Chriſt Ieſus our Lord, borne of the Virgine MARY, Crucified, and (d) aſſumpted into glory, ſhould ſo giue himſelſe wholly vnto vs; that euen nowe at this preſent we true-ly receiue his Body & Bloude, and are wholly (e) incorporated vnto him by this diuine Sacrament.

2 What thinges are ſpeacially contained in this Sacrament?

Three (a) thinges are comprehended in the holy Eucharist, the viſible formes, the trueth (b) of the body and bloode of our Lorde, and the effecte of ſpirituall grace.

For

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For that which appeareth vnto our eies, are (c) visible formes, to wit, of breade and wine. But that which vnder those fourmes, our faith, & not (d) our sense & reason doth apprehend: that is the true body & blood of Christ our Sauour.

(c) Theoph. in 14. Mar. & in Mat. 26. & in Io. 6. Cyril. ad Calos. Amb l. 4. de sacr. c. 4. & li. 6. c. 1. (d) Damasc. li. 4. cap. 14.

And that which by participation of this Sacrament, we get, is a certaine (e) singular grace of the holy Ghost; to wit, the wholsome fruite and effecte of the Eucharist, as we will shew heerafter.

(e) Aug. ma. 26. in Io. & alii postea citandi.

3 Which are the chiefe pointes necessary to be knowne touching this

Sacrament?

There are five, that doe principally require the handling: The first concerning the trueth of the Eucharist. The second touching the transubstantiation of bread and wine. The third of the worship and adoration of the same. The fourth,

L3 of

of the oblation and Sacrifice thereof. The last of the receiuing of the same vnder one or both kinde. For of these inspeacial, it is very profitable in these our daies, to haue perfect knowledge & vnderstanding.

4 *What therfore is to bee belceued touching the verity of the Eucharist?*

(a) Ioā. 6. & ibidē Cyril. Aug. tract. 27. in Ioan. Cyp. de cæna Do. Pet. Clū. l. 1. ep. 2 (b) Conc. Eph. Nic. 2. act. 6. Later. c. 1. Const. f. 8. Flor. Trid. f. 11. cap. 1. & 3. Ignat. ad smir. teste

Theod. in dial. 3. Tert. de resur. car. cap. 8. & de idol. cap. 7. Cyp. de lapsis. Hesich. in cap. 22. Leuit. Opt. lib. 6. Leo. ser. 7. de pas. & ep. 23. Theod. dial. 2 (c) Luc. 1. Mar. 10. (d) Psal. 148. Damasc. l. 4. cap. 14. & in hist. Barl. cap. 19. l. 3. Parall. c. 45. Amb. lib. 4. sac. cap. 4. & 5. Cyril. l. 4. in Ioan. cap. 13. Pet. Clun. lib. 1. ep. 2.

and

THis surely, that against all (a) *Capharnaites*, we doe with the wholl Church assuredly belceue; that vnder the formes of bread and wine, the very true (b) fleshe of Iesus Christ, & his true blood is giuen in the Eucharist: by the ministry certes of the Priest; but by the power and omnipotencie of our Lorde Iesus Christ, with whom any word is not (c) impossible. *He* (d) *spake*,

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and they were made: he commanded
 and they were created. And he saide
 in that supper which was prepared
 the daye before his passion, when
 he had taken the breade first, and
 then the (e) Chalice into his hands,
 & when his meaning was to assure
 euery mā both of the institution of
 this Sacrament & also of the trueth
 therof: he, I say, most plainly and
 expresly saide: (f) *This is my bodye*
which is giuen for you. he saide, *This*
 (g) *is my blood that shall be shed for ma-*
ny. Concerning which institution
 he saide also before: (h) *My fleshe is*
meate indeede, and my bloode is drinke
indeede. he saide, *I am the (i) lining*
breade that came downe from heauen.
If any man eate of this breade he shall
liue for euer: (k) *and the bread which*
I will giue is my fleshe, for the life of the
worlde. Neither are other testimo-

(e) Luc. 22.
 Mar. 14.
 Mat. 26.
 1, Cor. 11.
 Iust. Apol. 2.
 Iren. l. 4. cap.
 32. & 34.
 Iuuenc. li. 4.
 Euang. hist.
 Tert. l. 5. cōt.
 Marc. cap. 8.
 (f) Luc. 22.
 (g) Mar. 14.
 Mat. 26.
 (h) Ioan. 6.
 vide Hil. 8.
 de Trin.
 Cyr. in. Io. l.
 4. c. 16. Orig.
 ho. 8. in Nū.
 Emif. ho. 5.
 de Pasc.
 Leo. ser. 6.
 de ieiun. sept
 mens. Ca-
 bil. 2. c. 46.
 (i) Ibid. vide
 Cyril. lib. 4.
 in Io. ca. 15.
 (k) Ibidem.
 vide Cyril. L.

4. c. 12. & Theoph. in cap. 6. Io. & in 14. Mar. Pet. Clun. l. 1. cp. 20.

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(M) 1. Cor. 10
16. & 11, 13
(m) Epip. in
Ancorato.
Cyr. catech.
4. myst.
Chry. ho. 83
in Mat. Leo.
ser. 6. de ie-
iun. septimi
mensis.
(n) Mat. 28.
Conc. Vien.
in Clem. tit.
derelig. &
vener. sanct.
(o) Aug. in
Pl 98. & 33.
Prof. de pro-
mis. p. 2. c. 25
(p) Chryf.
ho. 2. in 2.
Tim. & 24.
in 1. Cor. &
apud Da-
masc. lib. 2.
Parall. c. 50.
Presbyteri
Achaiae in
hist. S. Andr.

nies of the Euangelists, & the Apo-
stle S. PAVL (*l*) obscure or harde
to be known: which do evidently a-
uouch this faith vnto vs, that no mā
may doubt, (*m*) but that Christ, ac-
cording both to his diuine and hu-
mane nature, is wholly in the Eu-
charist, and doth remaine with vs
euen to the end of the (*n*) world.

Therefore (*o*) we haue and doe
receiue in the Churches the very
same fleshe of Christ, that was (*p*)
scene in times past, in *Palestine* pre-
sent with men. But the same heere
in this place is neither apparant vn-
to the senses, nor subiecte to any
transmutation and corruption: as
being inuisible, impassible, immor-
tal, shining with most excellent
& diuine glory: which at this time
we can not any otherwise beholde
then with the eies of faith, but the
Saintes in heauen doe clearly see,
with

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with wonderful delight & pleasure. And notwithstanding this, there be yet certaine sacramentaries (O horrible & often (q) condemned impietie) who, whilest they can not reach with their senses, this mysteric more to be adored, then searched: they dare euen to deny the same, marueilously deprauing the wordes of the Gospell, although most plaine and euident. Which indeed is nothing else; but euen as it were to take the sunne out of the worlde: and to spoile Gods spouse the Church of the moste pretious treasure of her true louer: and to bereaue the faithfull of the breade of life: that there may be nothing at all wherby their poore banished soules may be fedde and sustained in the deserte of this worlde.

5 And what is to be thought touching Transubstantiation?

L 5

Two

(q) Synod.
Nicen. act.
6. tom. 3.
Rom. Ver-
cell. sub Le-
one 9.
Turon. sub
Victor. 2.
Rom. sub
Nicolao 2.
Rom. sub
Gregor. 7.
Constant.
sess. 8. in ar-
tic. 3. Ioan-
nis Wicleff.
Trid. sess. 13.
can. 1.

TWo things are heere principally to be considered, & plainly professed: the one is; that the Priest, who consecrateth *(a)* the Eucharist, must bee lawfully ordered: the other is, that there is so much force and efficacie in those mystical & consecratory *(b)* words, whereby, such a Priest, doeth in Christs roome, cōsecrate the bread and wine vpon the Altar: that the bread is sodainly *(c)* changed into the body, and the wine into the blood of our Lorde.

(a) Con. Later. cap. 1.
Chrys. lib. 3.
de sacerdot.
Hier. ad Heliod. ep. 1. ca.
7. & 85. ad Euag.
(b) Iust. Apo.
2. Iren. l. 5. c.
2. Amb. li. 4.
de sacr. ca. 4.
& de iis qui
mysteriis in-
itiantur, c. 9.
Aug. ser. 28.
de verb. Do.
Cypr. de cæ-
na Dom.
Chrys. ho. 2.
in 2. Tim. &
de prod.
Iudæ. vide
Bellarionem
hæc de re. & Nyss. in orat. catech. cap. 37. & orat. de Bapt. Prosp.
de consid. distinct. 2. cap. Nos autem. *(c)* Euseb. Emis. ho. 5. de
Pasc. Cypr. ser. de cæna Do. Cyr. Hieros. Catech. myst. 1. 3. 4. Amb.
l. 5. de sacr. cap. 4. & li. 4. cap. 4. & 5. & li. 4. de fide c. 5. Chrys. in Mat.
ho. 83. & de Entæn. Damasc. lib. 4. cap. 14. Pet. Clun. lib. 1. ep. 2.
led

A very wonderfull transmutation indeede, & to be measured onlie by faith, which is brought to passe by the omnipotent power of Christ working by those verie words: & it is not without cause cal-

led by the holy Catholike Church Transubstantiation, (d) because the substance of breade & wine is most certainly conuerted into the body and blood of Christ. *For if the speech of ELIAS were of such force to cause fier to come from heauen, shall not the speech of Christ* (for this collection hath S. AMBROSE (e) made) *bee of force to change the substance of the Elements? of the works of the wholl worlde thou hast reade: he* (f) *spake and they were made: he comanded and they were created. The speech therfore of Christ, which was able to make of nothing that which was not before, is it not able to change those things which are already, into that which they were not? for it is no lesse to giue new natures to things, then to change natures. And ther is no thing more euident then the speech of Christ, saying* (g) *this is my body; this is my blood,* in so much as there

(d) Con. I. a. ter. c. 1. Trid. scil. 13. c. 4. & can. 2. Rom. sub. Greg. 7. Const. scil. 8. artic. 1. & 2. Item. Flor. Conc. & Lanfranc.

(e) Ambr. de iis qui myst. init. c. 9. & l. 4. de sac. c. 4.

(f) Pl. 148. 5.

(g) Mat. 26. 26. Mar. 14. 22. & ibid. Theoph. in 6. cap. Ioan. Greg. Nyss. orat. catech. c. 37. Guit. mund. lib. 3.

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is no place at all leste of suspition,
that after consecration ther is bread
& wine remaining in the Eucharist.

*6 Ought we to reuerence and adore this
Sacrament?*

(a) Aug. in
Pf. 98. Amb.
lib. 3. de spir.
san. cap. 12.
Mat. 4, 10.
Ap. 14, 7. &
19, 10. & 22
9. Trid. sess.
13. ca. 5. can.
6. Pet. Clun.
lib. 1. ep. 2.

YEa (a) vndoubtedly, for so doth
the office of religion require at
our handes, that we creatures doe
giue vnto our Creatour, & seruants
vnto our Lorde and Redemer most
mightie and soueraigne, whom we
beleeeue to be present in the Eucha-
rist: the honour and worshippe due
vnto him.

(b) Heb. 1, 6.
Psal. 96, 8.

For of him the Scripture (b) it
selfe pronounceth: *Let all the Angels
of God adore him.* And againe: *All the*

(c) Psal. 71,
81.

*Kinges of the earth shall (c) adore him,
all nations shall serue him.* Then the
diuine Prophet in an other place,
when he doth contemplate this Sa-
crament and the greatnesse therof,
thincketh it not enough to say; *the*
po.re

poore shall (d) eatc and shalbe satisfied,
and shall praise our Lorde: but he ad-
deth this also: *all the families of nati-
ons shall adore in his sighte.* And again
*all those which are fatte of the earth haue
eaten and adored.*

(d) Ps. 21, 37
Vide ibide
Euthym.
Euseb. in
catena. Aug
exposit. 1. &
ep. 120. ad
Honor. cap.
24 & 27.

The Sages, (e) and some other
like are commended by the Euan-
gelists, because they exhibited di-
uine honour vnto Christ being yet
in mortall fleshe, falling downe be-
fore him & adoring him. But now
haue we the same Christ in the Eu-
charist: not (f) mortall but immor-
tall, wonderfull in glory and mer-
uailous in might and power. And
this faith doe we iustlie giue testi-
monie of, with a religious worship
both of body (g) and mind; when
with reuerence and submission we
doe exhibite the office of Christian
6. de sacerdot. ho. 1. de verb. Esa. hom. 3. & 4. cont. Anom. Nilus ep.
ad Anast. Amb. orat. 1. prap. ad Missam. Nazian. orat. 11. in Gor-
gon. Greg. 4. dial. cap. 38. Orig. hom. 5. in diuers,

(e) Mat. 2, 11.
Chry. ho. 24.
in 1. Cor. &
ho. 8. in Mat.
Ioan. 9, 38.
Mat. 14, 33.
& 9, 18. &
28, 17.
Luc. 24, 52.

(f) Ro. 6, 9.
1. al. 94, 3.

(g) Chry. ho.
61. ad pop.
ho. 3. in ep.
ad Eph. & 1.

humi-

humilitie & dutifull gratitude, before that dreadful & alwaies most venerable maiesty of Almighty God.

7 What then must be our beliefe, concerning the Sacrifice of the Aultar?

THis vndoubtedly, that the Eucharist is not instituted only to that end, that Christians may receiue the same as an holosome food; wherupon it is called (a) meate, drinke, liuely breade, & the breade of life: but also to the intent that it may be offered (b) as a soueraigne & most proper sacrifice of the new Testamēt, inso much, as it hath now of olde, obtained the name of an hoste, a Sacrifice, an oblation & holocauste.

And it is offered for a continuall memorie and thankesgiuing for the * Passion of our Lorde, and that it

may

(a) Io. 6, 48.

31. 55.

1. Cor. 10.

16 & 11, 26

Prouer. 9, 5.

(b) Dion. ec-

cles. hier. cap.

3. & ep. 8.

Ignat. ad

smir. Iust.

in Triphon.

Bal. ser. 2. de

baptis. ca. 2.

Ter. de orat.

ca. 14. Aug.

ep. 23. & lib.

20. contr.

Faust. c. 21.

Fulg. l. 2. ad Mon. c. 2. & 5. Theod. hist. cap. 20. Alcim. lib. 5. c. 10.

Dam. in Barl. c. 12. & 19. Pet. Clun. l. 1. ep. 2. * Chry. ho. 17. ad Heb.

may be auailable vnto the faithfull both to doe away the euils, and obtaine the good things both of this life (c) and the life to come: & that it may not only profite the liuinge but the deade also to forgiuenesse of sinnes, as most graue Fathers doe out of diuine Scripture and Tradition (d) Apostolicall auouche.

This is that singular greate and and incomparable Sacrifice, which Christ at his last Supper (e) ordaining vnder the forme of bread and wine, gaue charge, to his Apostles, as to the first and chiefe Preistes of the new Testament, and to their successours, to offer: (f) sayinge, *doe this, for a commemoration of me.*

This is that oblation, which was (g) figured by diuers similitudes

contr. Faust. cap. 21. in Psal. 33. conc. 2. (f) Luc. 22, 19. Chry. 33. in Mat. & 24. in 1. Cor. Martial. ad Burdeg. cap. 3. Dion. ecclethiar. cap. 3. Clem lib. constit. cap. 18. Petr. Clun. lib. 1. ep. 2. (g) Gen. 4, 4. & 8, 21. & 14, 18. Exod. 12, 6.

(c) Iac. Bas. Chry. in Litur. Aug. 22. ciu. cap. 8. Chry. ho. 77. in Io. & 18. in Aet. Greg. 4. dial. c. 57. Beda. lib. 4. hist. Anglie. cap. 22.

(d) Clem. ep. 3. Iren. l. 4. c. 32. Chry. ho. 3. ad Philip. & 69. ad pop. Damas. in orat. de defunct.

(e) Iren. li. 4. c. 32. Euseb. lib. 1. ca. 10. demonst.

Cypr. ep. 63. Aug. 10. ciu. cap. 20. l. 20.

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(h) Aug. 10.
ciu. ca. 20. &
lib. 6. contr.
Faust. cap. 5.

of sacrifices, in the time both of the
lawe of nature, and the lawe of (b)
M O I S E S: as being a sacrifice con-
taining in it all those good thinges
then signified by them, as the con-
summation and perfection of them
all. This is that perpetuall sacrifice,
which shall not bee abolished (i)
but about the end of the worlde as
(k) D A N I E L testifieth.

(i) Hippol.
de contum.
mun. Chrys.
ho. 49. ope-
ris imperf.

(k) Dan. 12,
11. & 9, 27.

(l) Ps. 109, 4.
Heb 7, 1. 11.
Gen. 14, 18.

(m) Cyp. ep.
63. Euseb. li.
3. demonstr.
c. 3. Hier. ad
Marcell. ep.

17. cap. 2 &
126. ad E-
uagr. Aug.
in Psal. 33.

conc. 2. Epi-
phan. heres. 55. Damasc. l. 4. c. 14. (n) Nū 28, 3. & 29, 1. (o) Aug.
17. ciuitat. cap. 20. Pet. Clun. lib. 1. ep. 2.

To this belongeth the Preisthod
(l) according to the order of (m)
Melchizedech, which also D A V I D
affirmed that it should be and con-
tinue in Christ.

This is that cleane and pure ob-
latiō, which neither any vnworthi-
nesse or malice of the offerers can
pollute; which alone succeeding (n)
very many sacrifices (o) of the Iewes
lawe; is offered & sacrificed among

the

the *Gentiles* in euery place, that is to say, all the worlde (*p*) ouer, to celebrate the name of our God and Redemer, as we reade in **M A L A C H I E.**

This is the oblatiō of the Masse, the Sacrifice, the Liturgie,* vnto which doe giue inuincible testimonie, the Canons and Traditions of (*q*) the Apostles, the holy Councils, (*r*) the generall consent and conlinuall custome of the wholle Church, Greeke (*s*) & Latine, East and weast.

Which Sacrifice(*t*) of the Masse

(*p*) Mal. 1. 11
Vide Mart.
ad Burd. c. 3.
Iust. in Tri-
phon. Iren.
lib. 4. ca. 32.
33. 34. Chry.
in Psal. 95.
Aug. 19. ciu.
cap. 23. & li.
18. cap. 35.
* Act. 13. 2.
(*q*) Can. 3.
& 9. Apost.
Clem. lib. 6.
Const. c. 23.
(*r*) Nicen. 1.
c. 14. Laod.
c. 19. & 58.
Eph. in ep.
ad Nest.

Trid. sess. 22

cap. 1. (*s*) Vide Liturg. Iac. Basil. Chryf. Ambros. Greg. & cct.
(*t*) The very name of the **M A S S E** is read in these places: Alex.
1. ep. 1. Teleph. Felix. 1. ep. 2. Higinus & Soter apud Gratian.
Euarist. apud Iuonem. Fabian in Cod. Decretor. 16. lib. Felix. 4.
ep. 1. S. Bened. in Reg. cap. 17. Damas. in Alex. Sixto. 1. Teleph.
& Felice. 1. Item ep. 4. Carth. 2. cap. 3. Agath. cap. 21. & 47.
Amb. lib. 5. ep. 33. Aug. ser. 91. 237. cap. 8. & 251. de temp. Con-
c. Mileu. cap. 12. & 4. Carth. cap. 84. Leo. ep. 81. ad Diosc. &
88. ad Episc. Gall. & Germ. Victor. Vric. lib. 2. Cassia. lib. 3.
de ordine Psal. Greg. lib. 1. ep. 12. & lib. 4. ep. 10. Conc. Rom.
sub Sylu. Ilerd. cap. 4. Valent. cap. 1. Aurel. 1. cap. 18;

M

if

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if we weigh the whole matter vp-
rightly, is in trueth a certaine holy
and liuely representation, and also
an vnbloody and effectuall oblati-
on of our Lords Passion & of that
bloody Sacrifice, which was offe-
red for vs vpon the Crosse.

Wherby first it cometh to passe,
that a liuely memory, faith, & gra-
titude from vs towards our Rede-
mer, is daily stirred vp and confir-
med, according to that; *Doe this (v)*
for a commemoration of me. Of which
words, the Church hath bene such
a diligent interpretor, that she hath
in such sort ordained, all externall
furniture belonging vnto this vn-
bloody Sacrifice, holy (x) Vesti-
ments, Vessels, Ceremonies, and al
manner of actions: that the stand-

(v) Luc. 22,
19.
1. Cor. 11,
24.

(x) De Ce-
remon. Mis-
se. Dion.
eccles. hier.

cap. 3. Isid. Alcuin. Remig. Raban Amal. Rupert. Innoc. 3. Con-
Trid. sess. 22. c. 5. & can. 7. Chry. hom. 3. & 14. Eph. Prud. in perist.
hym. 2. Opt li. 6. Hier. ad Theoph. ante libros eius pascha. Cyr. ca-
tech. 5. myst. Clem. ep. 2. ad frat. Dom. Beda. l. 1. hist. Angl. cap. 29.

ers

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ers by may haue nothing else to behold, but that holy commemoration: and the maiestie of so greate a Sacrifice may be the more set forth: and the mindes of the faithfull, by meanes of these exteriour signes and helpes, more easilye lifted vp, and as it were leade with the hande to the meditation of Heauenlye thinges, which do lye hidde in this Sacrifice.

Also hereby it cometh to passe, that the fruite of the oblation of Christ made vpon the Crosse, and of our Redemption may be applied vnto vs, and to all the faithfull as well aliue as (y) deade.

For which cause *S. CYPRIAN giueth testimonie that this Sacrament is both a medicine and a holocaust to heale infirmities, and to

(y) Cypr. ep.
66. Chrys.
ho. 41. in
1. Cor. &
21. in Act.
Damasc. or.
de defunct.

Aug. de cura. cap. 1. & serm. 32. de verb. Apost. cap. 1. & 2. & lib. 9.
Conf. cap. 11. 12. 13. Epiph. cont. Aer. haer. 75. *Serm. de cae-
na Dom. vide Iac. in Liturg. Basil. & Chrysost.

M₂ purge

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purge iniquities. And MARTIAL the disciple of the (z) Apostle S. P E T E R, writeth thus: *That which the Jewes vpon enuie did sacrifice, thinking therby to blot out his name vpon earth: that same doe we for our saluation offer vpon a sanctified Aultar, knowing well that by this only remedy life is giuen vnto vs, and death put to flight. Wee omit other Fathers, witnesses of the same faith and doctrine, that we may keepe that breuitie that we purposed in the beginning.*

(z) Ad Burdegal. cap. 3.
vide Hier. in Tit. 1. Amb. 1. offic. cap. 48. & in Pl. 38. Alex. ep. 1. & 2.
Naz. orat. 3.
Aug. ser. 4. de Innoc. & 3. Braccar. cap. 1. Greg. ho. 37. in Euang. Trid. sess. 22. c. 2.

By all which thinges it is apparently euident, that Christ two sundry waies is called and is in deede for vs a Sacrifice: to wit after a bloody, & (a) an vnbloody maner. For he offered (b) himselfe a bloody sacrifice for vs vpon the Crosse, that vnto the tipe of the Pascall Lambe, which was offered (c) among the Jewes; he the true Lambe without spot, the very truth vnto the figure, might

(a) Conc. Ephes. in ep. ad Nest. 2. Synod. Nic. act. 6. tom. 3. Aug. contr. Faust. l. 20. cap. 21.
(b) Eph. 5. 2. Heb. 10. 14.
(c) Ex. 12. 3. Mar. 14. 12.

might answere. But at the last supper, (d) as also vpon the Aultar, his pleasure was, that the same shoulde be offered, after a manner and ceremonie vnbloody, euen as S. CYRILL (e) calleth it: to the intent that the oblation of (f) *Melchizedech*, who offered bread & wine, might be made perfite; & he remaine true Priest according to the order of *Melchizedech*, and his Priesthood continue foreuer, without any other to succcede in his roome.

There, once (g) and at one onlie place of *Iudea*, he offered his Sacrifice; whereof S. PAUL writing vnto the *Hebrues* doth discourse: but here he is sacrificed (h) more often, and in euery place, to wit all ouer the Church: as it is confirmed by the (i) Prophet MALACHIE. There he was offered vnto death: and here for a perpetuall and liuely

M 3 remem-

(d) Euseb. l. idem ca. 10. Naz. orat. 4. & in carn. ad Episc. & ad Constantinop. Nyss. orat. 1. in resur. Christ. (e) Ep. 10. ad Nest. & interp. Anat. 11 (f) Gen. 14. 18. Heb. 7. 1 Psal. 109. 4. Hier. in Mat. 26. Occum. in Heb. 5. Sedul. lib. 3. oper. Pasch. Cla. Marius lib. 3. in Gen. (g) Heb. 9. 25 & 10. 14 (h) Chry. ho. 17. ad Heb. Aug. ep. 23. Theo. in ca. 5. 7. 10. ad Heb. item Occum. & Photius. (i) Mal. 1. 11

(k) Pet. Clū.
lib. 1. ep. 2.

remembrance of his death, & (k) an
holosome participatiō therof, which
floweth from thence, as it were, frō
the head vnto the mēbers; to the in-
tent that the fruit & effect of that sa-
crifice offered vpon the crosse might
be dailie exhibited and applied vn-
to vs, by this sacrifice of the Masse.

*8 Is the Eucharist to be receiued vnder
one kinde only, as of bread, or vnder both
kindes of bread and wine?*

FOR asmuch as belongethe to
Priests, or those that sacrifice; it is
manifest that they must receiue the
Sacramēt vnder both kinds: where-
as otherwise, they cannot orderly
either consecrate, or offer the Eucha-
rist. The reason wherof depending
of the nature of the sacrifice it selfe;
there is no neede to alleadge in this
place.

But concerning the rest of the
faithfull which doe not themselues
Sa-

sacrifice, we must thus much confesse, that they are not bounde by any diuine commandement to receiue the Blessed Sacrament vnder both kindes, but that it is sufficient for their saluation to communicate vnder one kinde. For if we looke into the state of the primitiue Church we shall finde that it was ministred vnto the faithfull sometime vnder one (a) and sometime vnder both kindes. And if we goe vnto the holy Scripture; it doth in such (b) manner speake of this Sacrament, that it vseth to make mention sometime of the bread and the cuppe; sometime of the bread only. For where we reade: *Vnlesse you (c) eate the fleshe of the Sonne of man, & drinke his bloode you shall not haue life in you:* We reade also: *If any man eate of this breade he shall liue foreuer.* And he which said; **He that eateth my fleshe, and drinketh*

(a) Tert. lib. 2. ad vxor. c. 5. Cyp. ser. 5. de lapsis. Orig. ho. 13 in Exo. Bas. in ep. ad Cæsariā. Hier. apol. contr. Iouin. cap. 6. Petr. Clun. l. 1. mirac. c. 1. (b) 1. Cor. 10, 16. &c. 11, 26. Act. 2, 42. (c) Io. 6, 53. Ibid. vers. 51 Conc. Trid. sess. 21 c. 1. *Ibi. ver. 54.

my bloode, hath life euerlasting: hath
 also said: *The (d) bread which I will
 giue, is my flesh, for the life of the world.*
 And againe the same that affirmed:
*He * that eateth my fleshe, & drinketh
 my bloode, abideth in me and I in him:*
 affirmed this also: *He (e) that eateth
 this bread, shall liue foreuer.* To omit,
 what S. L V K E (f) alleadgeth tou-
 ching the breaking of breade only.
 Neither doe we want the example
 of Christ himselfe, who first at the
 last supper ordained this Sacrament
 vnder (g) both kinds, & deliuered it
 vnto his Apostles. But after ward be-
 ing at *Emas* with his two disciples,
 he gaue (h) the the Eucharist vnder
 one kinde only & immediatly after
 withdrew himselfe as the fathers do
 interpret this place of the Gospel.
 we must not therfore condemn,
 either those, who contenting them
 selues with one kinde only, doe ab-
 staine

(d) Ibid. 51.

*Ibi. ver. 56.

(e) Ibid. ver.

58.

(f) Luc. 24,

30. 35. Act.

2, 42. & 2c,

7. & 27, 35.

Aug. ep. 86.

ad Catul.

Chry. ho. 17

operis im-

perf. l. 1. in

Leuit. cap. 9.

(g) Mat. 26,

26.

Mar. 14, 22.

Luc. 22, 19.

1. Cor. 11,

24.

(h) Luc. 24,

3c. & ibid.

Theoph. &

Beda. Chry.

ho. 17. oper.

imperf.

Aug. li. 3. de

conf. Euang

cap. 25.

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staine from the vse of the cuppe; & are read to haue (i) abstained many ages sithence: or those that of olde, when so the Church did allow; had in publike vse both kindes.

But vse and experience the mai-ster of matters, hath taught by litle & litle, that for the more profite of the people, and lesse danger, & for many respects it is very cōueniently donne, that the Chalice being lefte, the cōmunion vnder one kind onely be retained. And thus hath the Church long since decreed to be done, not swaruing at all herein from the ordinance and commandement of her spouse (for she is the Piller & (k) ground of truth, & a faith full dispenser (l) of the mysteries of God,) but employing that power which shee hath receined of her spouse in dispensing the mysteries to (m) edification, and the commō

M5

profit

(i) Euseb. l. 6.
hist. cap. 36.
Aug. ho. 26.
ex 30. & ser.
252. de tēp.
Amb. in Sa-
tyr. Pauli. in
vita S. Amb.
Amphil. in
vita Basil.
Beda. lib. 4.
hist. c. 14. &
24. Theod.
in Philoth.
in vita 26.
quæ est Si-
meonis. E-
uagr. l. 4. c. 3
Greg. Turo.
li. 1. de glōr.
Martyr. c. 86
Gulielmus
Abb. in vita
S. Bernard.
lib. 1. ca. 11.
(k) 1. Tim.
3, 15.
(l) 1. Cor. 4, 1
(m) 2. Cor.
10, 8. & 13.
10. Conc.

Trid. fef. 21. profite of the faithfull, as the state
cap. 2. and condition of times and men,
which enforceth alteration euen in
sacred things, doth seme to require.

For the very wordes of the Gos-
(n) Mat. 26, pel doe (n) giue vs to vnderstand,
20. Mar. 14, that Christ at his last supper dealt
17. Luc. 22, with those, vnto whom he gaue cō-
14. Iust. in mission not only to receiue, but al-
Apol. 2. ad so to consecrate and offer the Eu-
Ant. charist, yea and to direct & (o) go-
(o) Act. 20, uerne the whole Church. To the
23. 1. Pet. 5, iudgement, wisdome, & authority,
2. Luc. 10, of those he left, to appoint lawes vn-
16. Ephes. 4, to posteritie and according to the
21. 14. diuersitie of times orderlie to dis-
pose, aswell in moste other things
appertaining vnto Chrstian weale,
as in the maner and order of com-
municating the Euchariste vnto the
faithfull.

(p) 1. Cor.
11, 54.

This same (p) euen out of Saint
PAVL, dothe S. AVGVSTINE
(q) proue

(q) proue, and it may easely be con-
uinc'd by many decrees of the Apo-
stles. (q) Ad Ia-
nua. ep. 118.
cap. 6.

Neither haue we reason to thinke
that the laitye haue any wrong, if
in this, as also in moste (r) other
things they be not made equall vn-
to Priests. For it is most certaine,
that Christ is not diuided into two
partes, according vnto the two di-
stinct signes of this Sacrament; but
that as well vnder one as vnder both
kinds, yea vnder a litle (s) particle
of a consecrated hoste, Christe is
wholly giuen and wholly receiued
in fleshe, in soule, in bloode, and in
Godhead. And where Christ is re-
ceiued whole and perfite, there can
not be wanting the full fruite and
effectuall grace of so greate a Sacra-
ment And therefore the laitie are
here defrauded of no commoditie
at all, whether thouregardest the
thing (r) Mat. 18,
18.
Io. 20, 23.
1. Tim. 3, 2.
8. 13. & 4, 14
Tit. 1, 5.

(s) Basil. ad
Cæsar. Cyr.
ad Calos. &
in Io. lib. 4. c.
14. Conc.
Flor. Emis.
hom. 3. de.
Pasce. Trid.
ses. 13 c. 3. &
de conf. dist.
2. c. qui n. a.
ducat. & ca.
singuli.

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thing it selfe contained in the Sacrament, to wit, Christ God and man:

(t) Io. 6, 41. or doest require the (t) fruite and
 31.
 1. Cor. 10, grace which is giuen vnto those,
 16. that receiue the Blessed Sacrament,
 for the health of theire soules: but
 they receiue as much vnder one
 kind, as they should vnder both, if
 it were allowable.

Of which matter, certes, there is

(v) Aug. ep. no more any place lefte either to (v)
 118. cap. 5. doubt or to dispute: sithence that
 the holy Ghost, who accordinge

(x) Luc. 22, to the promise of (x) Christ doth
 31. teach & gouerne the Church, hath
 10. 14, 16, & sette downe vnto vs a most certaine
 16, 12. and plaine sentence, & againe, and
 Esa. 59, 21. againe, confirmed the same, with
 the inuiolable authoritie of a most

(y) Synod. holy (y) Synode. Whereupon it may
 Const. sess. evidently be concluded, that this
 13. Bas. sess. custome of receiuing vnder one kind
 30. Trid. is not contrary vnto the comman-
 sess. 21. dement

dement of God: is ratified by the lawfull authoritie of the Church: is approued by long continuance of time, and generall consent of the faithfull: is commended with most sure reason and profite: and finally, is to be assuredly accounted for a lawe, which by none, but by the Church her selfe may be changed.

And yet neither the aduersaries themselues though here they barke and keepe a stirre, are able to shewe when such custome of communicating began. So that it is a wonder to see some yet, for all this, who being caried away with a shew of priuate deuotion, doe otherwise perswade themselues, & doe conspire (z) herein with the new rebels and contemnors of the Church, against the reuerend (a) authoritie of the whole Church. These men truly oughte to feare, leaste, whilest they stand

(z) 1. Tim.

3. 15.

Mat. 18, 17.

(a) Aug. lib.

1. con. Cresc.

cap. 33.

stand so much vpon the outwarde signes of the Sacrament and giue themselues wholly to contentiounesse: they lose the internall benefite of the Sacrament, yea & Christ himselfe altogether: so that it were farre better for them to abstaine from any vse of the Sacrament at all. For so much as neither faith (b) nor Sacramentes are profitable to any; but to those onely, who persist in the vnitie of the Church. So that hereupon Sainte A V G V S T I N E hath (c) said: *All the Sacramentes of Christ are receiued not to saluation but to indgement, without the charity of vinity.* And again: (d) *what doth either sound faith, or happely, the sound Sacrament of faith profite a man, where by the deadly wound of Schisme, the sound health of charitie is destroyed?* And truely there is no doubt, but that they doe greuously sinne against Christ himselfe, who presume

(b) Aug. de
vnit. Ecclef.
cap. 4.

(c) Lib. 3.
cont. lit. Pe-
til. cap. 40.

(d) De bapt.
cont. Den.
lib. 1. cap. 8.

presume to abuse this most holy (c) badge of vnity, to make it as a badge of Schismaticall diuision.

(c) Aug. lib. 21. ciu. c. 25. Trid. ses. 13. cap. 2. & 8.

9 *What profite commeth by the Eucharist being receiued as it ought to be?*

Verie much doubtlesse, and exceeding great. For, *this is the holy banquet wherein Christ is receiued, the memory of his Passion * is solemnised, the minde is (a) replenished with grace, & a pledge of future glory is giuen vs: As the Church moued by the feeling and experience of these fruites, doth notably sing.*

* Basil. ser. 1. de bapt. c. 3. (a) Ambr. in Psa. 118. ser. 15. vers. 4. Conc. Trid. sess. 13. ca. 2.

This is the (b) Bread that descended from heauen, and giueth life to the worlde, & vpholdeth & strengtheneth our mindes in spiritual life.

(b) Io. 6. 32. 35. 48. 51. 58 & ibi Theo. & Cyril.

This is that holy *Synaxis* or Cōmuniō, (c) which signifieth & causeth also the faithfull to be linked together amongst themselves, as members of one & the same body, and to bee associ-

(c) 1. Cor. 10. 17. Conc. Flor.

(d) Chry. ho. 45. in Io. & 61. ad pop. Hil. lib. 8. de Trin. Leo. ferm. 14. de Pas. Cyr. li. 1 in Io. ca. 26. & l. 20. c. 13 & l. 4. ca. 17 Nyss. ora. ca. tech. cap. 37. (e) Io. 6. 56. (f) Conc. 1. Nic. cap. 12. Aurel. ca. 12 Aure. 3. c. 24 Chrys. l. 6. de sacer. Paulin in vita Ambros. Euseb. l. 6. hist. c. 36. Niceph. li. 8. c. 31. & l. 13. c. 37. Cedrē. in Maur. & Phocē. imp. Greg. ho. 40. in Euang. (g) Exod. 16. 13. Deut. 8. 16. Sap. 16. 20. Io. 6. 48. Alcimus l. 5. c. 20. (h) Ser. de eterna Do. lege Cyrill. 4. in Io. c. 17. & l. 3. c. 37. Cassia. Coll. 22. c. 6.

associated vnto the merites of all Saintes and deuout persons: moreouer (which is a more blessed and happy thing) it vniteth thē (d) fast vnto Christ their heade, that they may (e) abide in him, & he in them, & so by that meanes they may obtaine life euerlasting.

This is that voiage (f) prouision of our peregrination, which as the *Manna* giuen vnto the (g) Fathers, bringeth comforte, delight, vertue and grace most effectually, without all comparison, vnto those that are wandring in the deserte & warfare of this life, & traueling from hence vnto the heauenly Hierusalem.

And two effects principally, (as most excellently teacheth S. BERNARD) (h) doth this Sacrament worke in vs; *For in the leaste sinnes it*

dimi-

diminisheth our feeling, & in the greater sinnes it cutteth off consent. If any of you do not feele neither so often, nor such vehement motions of Anger, Enuie, Lecherie, or such other like: let him giue thanks to the body & blood of our Lord because the vertue of the Sacrament worketh in him: and let him be glad that a most festered sore doth now drawe nere to perfit soundnesse. And the same (i) againe in an other place: *This body of Christ, is a medicine vnto the sicke, & a way to the waifaring pilgrimes: which strengtheneth the weake, delighteth the strong, & cureth languishing faintnesse. By this aman is made more meeke to take correction; more patient to abide labour; more seruent in loue; in taking heede more circumspect; more prompte in obedience, more deuoute in thankegiuing.*

(i) Citatur
B. Thoma
opuscul. 59. ca.
5. vid. Chry.
hom 24 in
1. Cor. & 58
in Mat.
Pet. Clun.
lib. 1. ep. 2.

No meruaile therfore that great
(k) I G N A T I V S hath written, wil-
N ling

(k) Ad Eph.
vid. Basil. ad
Cæs. Amb.
l. 5. de Sacra.

cap. 4. Chry.
hom. 61. ad
Antioch.
Cypr. ser. 6.
de orat. Do.
Hier. ad Lu-
cin. ep. 28.
Cyr. lib. 3. in
Joan. cap. 37
Cassia. Col.
23. cap. 21.

ling vs to co come often and speedely vn-
to the Encharist, & (as he calleth) it to
the glory of God. For when this is conti-
nually donne, the powers of Satan are ex-
pelled, who bendeth all his endeuours, in
to fiery dartes to sinne. This bread is a
medicine causing immortallitie, a
preseruatiue, neuer to die, but to
liue in God through Iesus Christ.
*10 What thinges are required for the
worthy receiuing of the Eucharist, and
reaping the fruites & commodities
therof?*

(a) 1. Cor. 11
28. & ibid.
Theoph. &
Ansel. Greg.
in 1. Reg. l. 2
c. 1. Nyss. de
perf. Christ.
forma
(b) Ser. 1. de
temp.

THE answer is easie of the Apo-
stle himselfe: *Let a man proue (a)
himselfe: & so let him eate of that bread.*
As also S. AVGVSTINE (b) hath
saide: *In the body of Christ our life doth
consist: let him therefore change his life,
who meaneth to receiue life.*

And this prouing of a mans selfe,
and change of life, consisteth spea-
cially in fower thinges: to wit, there
must

must be faith, penance, attention of minde, and a decent composition of the Christian man.

Faith requireth thus much, that thou doest not doubt any whit at all of (c) those things that we haue faide, and other the like appertaining vnto this misterie. And that, thou shalt accomlishe, in case thou rest wholly and simply, vpon the faith and ientence of the Church, as doubtlesse it is most (d) necessary.

Penance (e) whereof (we will speake hereafter more at large,) requireth a detestatiō of sin, & a plain and sincere confession vnto a Priest, & absolutiō obtained for the same.

Then must the minde of necessity be (f) present seriously conuerting it selfe, by meditations and deuoute praiers (g) vnto this so greate a Sacrament.

Last of al the decent demeanour

N² and

(c) Bas. quest
172. in reg.
breu.

(d) 1. Tim.

3. 15.

(e) Bas. ser. 1.

de Bapt. c. 3.

& ser. 2. c. 3.

Cyp. de laps.

Conc. Trid.

ses. 13. ca. 7.

Hesych. in c.

26. Leuit.

Chry. ho. 30

in Gen. &

hom. 10. in

Mat. Pet.

Clun. lib. 1.

mirac. cap.

2. 3. 5.

(f) Chry. ho.

83. in Mat.

& 3. ad Eph.

& 60. & 61.

ad Antioch.

(g) Amb. in

orat. ante

M. ssam.

(h) Aug. ser.
2. & 252. de
tēp. Cassia.
Coll. 22. c. 5.
& l. 6. instit.
cap. 8.

(i) Aug. ad
Jan. ep. 118.
cap. 6.

(k) Orig. ho.
5. in diuers.
Cass. Coll.
22. cap. 7.

(l) 1. Cor. 11,
27. Chr. ho.
45. in lo. &
61. ad Anti.
Bas. ser. 2. de
Bapt. cap. 3.
Theodor. in

1. Cor. 11.
Cassia. Coll
22. c. 5. Pet.
Clun. lib. 1.
mirac. c. 25.

Trid. ses. 14.
c. 1. & can. 1
ses. 6. c. 14. &
can. 29. Flor.
& Cōst. ses.
15. Nyss. in

and composition I spake of, doth
require; that no man come vnto this
holy Communion, but (*h*) chaste,
(*i*) fasting, modest, humble, with
(*k*) submission, and without all in-
decencie. But they that receiue the
holy Eucharist vnworthely, do not
receiue life, but iudgement vnto
themselues, and are (*l*) guilty of the
body and bloude of our Lorde, as
witnesseth the Apostle: and shal be
griuously condemned with *Iudas*, &
the *Iewes*, the blouddy enimies of
Christ our Sauour.

OF THE SACRAMENT OF PENANCE.

1 What is the Sacrament of Penance?

IT is that in which is giuen the ab-
solution of a Priest from finnes,
which a man hath truely detested &
rightly confessed.

Which power of absolving to
the

the intent that wee might haue certaine in the Church; this diuine promise was made vnto (a) Priests: *Receiue* (b) *yee the holy-Ghost: whose sinnes yon shall forgiue, they are forgiven them: and whose you shall reteine, they are reteined.* Then in an other place; *Amen I say to you, faith our* (c) *Lorde, Whatsoeuer you shall binde vpon earth, shall be bounde also in heauen: and whatsoeuer you shall loose vpon earth, shal be loosed also in heauen.*

By which it plainly apeareth, that the effecte of this Sacrament is excellent and ful of comfote, as being the meanes whereby are remitted all manner of sinnes, though neuer so foule and abominable: and they absolued without anie difference, that haue guiltie consciences in the sight of Almighty God: and this by the Ministry of a Priest, through the diuine ordinance of

vita Moiss.
Bern. in vita
Malach.

(a) Trid. sess.
14. c. 6. & cā.
10. Amb. l. 1
de poenit. c.
2. & 7. & lib
2. cap. 2.

(b) Ic. 20, 23
ibid. Cyr. lib
12. cap. 56.

Greg. ho. 26.
in Euang.
Chry. ho. 85
in Ican.

(c) Mat. 18,
18. Cyp. ep.
54. ad Corn.
Hila. can 16
in Mat. Pa-
cia. ep. 1. ad
Symr. Hier
ad Heliod.
ep. 1 cap. 7.
Aug. lib. 20.
ciuit cap. 9.
Chryf. ho. 5.
de ver. Esaiæ
vidi Domi-
num.

(d) Ieuit. 4. Christ. And therefore the power
 22. 27. & 5. and authority of Priestes, is nowe
 4. 15. & 6. 2. farre more excellent, and more to
 & 13. 2. 17. be accounted of, than of (d) olde it
 37. & 14. 2. was, as beeing those persons vnto
 18. Mat. 8. 4. whom it is granted, I doe not say to
 Luc. 17. 14. (e) Chryl. l. 3. de sacer. allowe, as already purged; but alto-
 (f) Aug. de together to purge, not the leprosie of
 Verb. Dom. the body, but the filthes of the soul,
 ser. 8. ca. 1. & as witnesseth (e) Saint CHRYSOS-
 2. & ser. 44. TOME. And (f) S. AVGVSTINE:
 & in Io. tra. *What other thing doth the Church,*
 49. & ho. 27. *faith hce, vnto whom it is saide, what*
 ex 50. & in *thinges you shall loose shall be loosed: But*
 Psal. 101. *that which our Lord said to his Disci-*
 Conc. 2. *ples loose him (g) & let him goe?*
 (g) Io. 11. 44.

Amb. lib. de
 penit. 1. & 2. 2 *Wherefore is this Sacrament of Pe-*
 Aug. lib. de *nance needfull?*
 adult. con-
 iug. c. 28. &
 lib. 2. ca. 16.

Con. Later.
 can. 1. Trid.
 cap. 2. sess. 14.
 Flor. Hier. li.
 2. adu. Pelag

THat a man hauing fallen after
 Baptisme & become the enemy
 of God, obtaining by means of this
 Sacrament remission of sinnes, may
 be reconciled vnto God, and of a
 deade

deade man bee made aliue, and of wicked become iust. For which cause, the Fathers doe not vnadvisedly cal (a) Penance the second table after shipwracke, to wit, by the which, euery man may be transported out of the whirle-pooles of mortal sinne as out of a shipwracke, into the grace & fauor of almighty God, though loaden & pestered with manie, and those very heinous sinnes.

3 *When is this Sacrament taken as it ought to be, & worketh effectually?*

WHEN he that sueth for remission of his sinnes, doth vse these three partes or actes, Contrition, Confession, & Satisfaction, which do comprehend the full conuersion of a man vnto God, the duty of a penitent, and his perfect re-
 nuing. Of which (a) S. C H R Y S O S T O M E speaketh in this manner.

Perfect Penance doth constrain the sin-

(a) Pacia. ep.
 1. ad Sympr.
 Hier. in ca. 3.
 Esa. & ep. 8.
 ad Demetr.
 de seruand.
 Virg. cap. 6.
 Ambros. ad
 Virg. laps c.
 8. Trid. ses. 6
 c. 14. & ses.
 14. can. 2.
 Tert. de pæ-
 nit. c. 7.
 Ezech. 18,
 30. & 33, 11

Conc. Flor.
 & Trid. ses. 1
 14. cap. 3. &
 can. 4.
 (a) Ser. de pe-
 nit. 2. Reg.
 16, 5. Pl. 50,
 19. 5. & 6, 7.
 & 37, 7. 18.
 & 101, 4. 10
 2. Reg. 12,
 13. & 24, 10
 3. Reg. 21,
 25. 1. conc. 3, 7

ner to suffer all things willingly: Contrition in his heart, Confession in his mouth, and in his actions nothing but humility. This to be wholesome Penance S. CHRYSOSTOME affirmeth, that by those very means that we offende God, which certes we doe by heart, worde and deede, by the same we may be reconciled vnto God, in heart by Contrition, in mouth by Confession, in deede by Satisfaction.

To Contrition appertaineth that place: *A troubled spirit is a (b) sacrifice to God: a contrite and humble heart, O God thou wilt not despise.*

Confession, S. L V K E doth notific in these wordes: (c) *Manie of them that belcued, came confessing and declaring their deeds.* And the (d) Apostle S. I A M E S teacheth: *Confesse your sinnes one to another.*

And to Satisfaction doe belong those

(b) Psal. 50,
19.

(c) Act. 19,
18.

Num. 5, 6.

(d) Iac. 5, 16
& ibid. Be.

those woorthie fruites of Penance, which (e) S. I H O N Baptist requi-
 reth, & amongst them Almes is ac-
 counted. Of these, D A N I E L the
 Prophet saith thus: Redeeme (f) thy
 sinnes with Almes, & thy iniquities with
 mercie towards the poore.

*A great offence hath neede of great
 Satisfaction,* saith (g) S. A M B R O S E.

And hereunto also is referred that
 which S. P A V L saith of mourning
 for those (h) *Corinthians*, because
 they had not as yet doone Penance
 for the vncleannesse & fornication,
 and incontineny which they had
 committed.

4 *What is Contrition?*

IT is a griefe of minde, and a de-
 testation conceiued for sinne, be-
 cause Almighty God is therewith
 displeased, ioined with a full pur-
 pose of amendment of life.

This Contrition is (a) procured,

N 5

if

(e) Mat. 3, 2.
 Luc. 3, 8.
 Act. 26, 20.

(f) Dan. 4.
 24

(g) Amb. ad
 Virg. lap. c. 3

(h) 2. Cor.
 12, 21.

Trid. c. c. 14.
 cap. 4. Flor.
 Aug. ser. 3. in
 Nat. Do. &
 c. 2. de pæ-
 nit. medicin.
 seu ho. 50.
 ex 50. & cap
 15. Fulg. li. 1.
 de remiss.
 pec. c. 12.

(a) Chrys. in

Pf. 50. & de
compunct. l.
1. & 2. Aug.
de penit.
medic. c. 9.
Amb. c. 8. ad
Virg. lapf.
Trid. fef. 14.
can. 5.

if a man doe diligently beholde the
foulneffe, enormity, & multitude
of his finnes; if hee carefully thinke
vpon that foueraigne goodneffe of-
fended, of the grace of God, and o-
ther giftes losse: if he doe deepe-
ly waighe and stand in awe of the in-
evitable (b) necessitie of the vncer-
taine houre of death, the horrible
seuerity of the iudgement to come,
and the euerlasting paines prepared
for sinners.

Hereunto appertaineth that of E-
ZECHIAS: (c) *I wil recoūt vnto thee
all my yeeres in the bitterneffe of my soul.*
And that of DAVID: (d) *I stood in
awe of thy iudgemēts.* And that which
hee also in lamenting manner doth
pray: (e) *I am afflicted & too much hūb-
led: I did rore with the sighs of my hart,*
(f) *I will declare my*
iniquity, and I will thinke for my sinne.

Also it is an expresse speach of
God

God himselfe vnto a sinner: *Thou*

(g) *hast lefte thy first Charity, be mind- full therefore from whence thou art fallē:*

& doe Penance. (h) *And Christ in the*

Gospell; Feare him saith he, *who af-*

ter he hath killed, hath power to cast in-

to hell. Yea I say vnto you, feare him.

Nowe finally this griefe of Contri-

tion, doth prepare vs to remission of

finnes, in-case it be ioined with (i)

a confidence of Gods mercie, and a

desire of performing those thinges

which do belong to the Sacrament

of (k) Penance.

s Is Confession necessary?

YEA verily: but not only as some

doe falsely suppose, that interi-

our Confession which is to be done

in the presence of God (a) euerie

day, according to the example of

holy D A V I D, who saith, *I haue* (b)

saide I will confesse against my selfe my

vnjustice vnto our Lord: But also this

exteriour

(g) Apoc. 2,
4. & 2. ad

Cor. 12. 21.

& 7. 9.

(h) Luc. 12, 5
Mat. 10, 28.

(i) Amb. l. i.
de penit. c. 1.

(k) Aug. de
penit. med.

cap. 11. & in

Ench. 12. 55.

Ambr. in Pl.

37. & c. 8. ad

Virg. lapf.

(a) Chry. ho.
42. in Mat.

(b) Pl. 31, 5.

(c) Orig. in
Pf. 37. ho. 1.
& ho. 2. in
Leu. Chry.
13. de sacer.
Niss. orat. in
eos qui alios
acerbuis iu-
dicant. Pet.
Clun. l. 1. mi-
rac. c. 3. 4. 5. 6
& l. 2. c. vlt.
(d) Act. 19,
18.

exteriour confession which is done
vnto a (c) Priest of all the finnes
which doe come into a mans minde
after diligent searche and examina-
tion of his conscience.

So is it written of men of the *Pri-
matine Church: Many of them that*
(d) *beleueed came confessing and decla-
ring their deedes*. Which manner of
confessing to be very necessary, not
only the holy lawes of the Church,
(e) and the reuerent writings (f) of
the Fathers doe confirme, but also
the diuine words of Christ doe cō-
clude and declare, when hee saith,
(g) *Whose finnes you shall forgiue, they*
are forgiuen them: And whose you
shal retaine, they are retained. But to
remitte & retaine finnes (whereas
this is an office of a Iudge) no Priest
can haue authority, except he first

(e) Con. La-
teran. cā 21.
Flor. & Trid
ses 14. cap. 5.
(f) Clem. ep
1. ad frat.
Do. Dion.
ep. 8. ad De-
moph. Tert.
de pœnit. ca.
3. 9. 10. 12.
Orig. in Pf.
37. ho. 1. &
2. & ho. 2 in
Leuit. Cyp.
de laps. Pacia in pœnit. ad pœnit. Hier. in c. 10. Eccl. Chry. ho. 30.
in Gen. & 16. in Mat. (g) Ioan. 20, 23.

examine and knowe verie perfectlie the sinners cause, whereof hee hath to iudge. Neither can this knowledge be had, before that the partie which committeth himselfe to bee iudged and absolued by the Priest as his (*h*) Iudge, and (*i*) Phisition, doth so discouer and laie open his woundes in such distincte & seuerall manner by voluntary Confession: that the Priest may plainly perceiue where the finnes are to bee loosened, and where they are to be bounde.

(h) Aug.lib.
20.ciu.c.9.
Greg.ho.26
in Euang.
Chry.l.3. de
sacer. & ho.
5.de verb E-
sa. Hier. ad
Heliod. ep.
1.cap.7.
(i) Con.Lat.
can.21.
Wormat. 6.
25.Orig.ho.
1.& 2. in
Psal.37.

*6 What doe the Fathers write of
Confession?*

THey certes, doe with one consent not onely commend & approue vnto vs the benefite of Confession and perpetuall practise of it in the Church: but the bond also & necessitie thereof.

And to alleadge amongst verie
many

(a) Quest.
288. in reg.
breu. vide
quest. 229.
& in ep. 3.
can. ad Am-
phil. can. 73.

many a fewe, and those most appro-
ued witnesses; first (a) S. BASIL
the great saith thus: *It is indged ne-
cessary that sinnes be confessed vnto those
to whom is committed the dispensation
of the mysteries of God: for so the verie
Penitents of auncient times are found to
haue confessed their sinnes vnto holy mē.*

(b) De laps.
vide ep. 10.
& 55.

• Then (b) S. CYPRIAN. *I beseech
you my breethren, saith he, euery one to
confesse his sinne, whilest yet he that sin-
neth remaineth in this world, whilest his
confessiō may be admitted, whilest euery
mans Satisfaction & remission giuen by
the Priests is acceptable vnto our Lorde.*

Hom. 49. ex
50. cap. 3. &
ho. 41. & 50
cap. 4. & 5.

Hereunto accordeth the sentēce
of S. AVGVSTINE, who teacheth
in this manner: *Doe yee Penance, such
as is done in the Church, that the church
may pray for you. Let no man say within
himselſe I doe it in secret, I doe it before
God alone: God who pardoneth mee,
knoweth that I doe in heart. Was it there
fore*

foresaid in vaine. (c) Whatsoeuer you (c) Mat. 18,
shall loose in earth, shall be loosed in Hea- 18.
uen? Were the KEIES given to the loan 20,
23.

Church of God in vaine? Doe we fru-
strate the Gospell of God? Doe we fru-
strate the wordes of Christ? Doe we pro-
mise you that which he denieth? Doe we
deceiue you? And in another place:

(d) There are saith he, that do thinke it (d) Lib. 2 de
sufficient for their saluation, if they con- visit. infirm.
fesse their sinnes to God alone, vnto who cap. 4.

nothing is hidden, and euery mans con-
science lieth open. For they will not, or
they are ashamed, or they disdain to
shew themselves vnto PRIESTS, who
yet our Lord hath by MOISES ordai-
ned to discerne betweene (e) Leaper, &

Leaper. But I will not haue thee decei- (c) Leuit. 13,
ued with this opinion, and bee ashamed 2. & 14, 32.
thereby to confesse them vnto the vicege- Luc. 17, 14
Mat. 8, 4.

rent of our Lord, either languishing with
shamefastnesse, or stiffe-necked with in-
dignation. For of reason in like manner
must

must we admit him for our iudge, which our Lorde doth not disdaine to bee his Vicar. And it is no lesse euident that

(f) Ep. 91. ad
Theod. vide
ep. 80. ad E-
pisc. Camp.

(f) L E O the great hath lefte in writing; *The manifold mercies of God doth so succour the falles of men, that not only by the grace of Baptisme, but also by the medicine of Penance, the hope of life euerlasting might be repaired: that they which had violated the benefite of regeneration; condemning themselues in their owne iudgement, might come to remission of sinne: the succours of Gods goodnesse being so ordained, that pardon cannot be had at Gods hands but by the supplication of Priests. For the Mediator of (g) God and Men, Christ Iesus, hath giue this power to Prelates of the Church that they might both admitte vnto Penance those which confesse: and receiue them beeing purged with hole some satisfaction; to the Communion of the Sacraments, by the gate of reconciliation.*

(g) 1. Tim.
2, 5.

7 What

7 *What ought we to thinke of
Satisfaction.*

TRuely thus much, that there is one kind of Satisfaction proper vnto Christ our Redeemer; and another common to all faithfull penitents. That was once accomplished in the (a) body of Christ crucified, when that immaculate Lamb tooke away the finnes of the worlde, that they which by nature were the Sonnes of (b) wrath, might bee reconciled vnto God: but this, which belongeth vnto penitentes; is done euery day in the church by the members of Christ, when beeing sorie for our finnes, we doe after Confession performe those thinges, which the P R I E S T when hee gaue absolution enioined: or when of our owne accorde wee doe bring forth the worthy fruits of penance, whereby we may in some part at the least,

O

recom-

Greg. in cap.
9. lib. 1. Reg.
Bas. q. 12. in
reg. breu.

(a) Heb. 9,
25. Eph. 5, 2.
26. & 4, 32.
1. Ioan. 2, 2.
Ioan. 1, 29.

(b) Eph. 2, 3.
2. Cor. 5, 18.
Cypr. ep. 59.
& 10. Tert.
de penit. ca.
5. 7. 8. 9.
Conc. Trid.
sess. 14. cap. 8
& 9. de sac.
penit.

(c)Exod.32, recompence the faults and offences
31.Nū.12,9 of our life past.
& 14,19,27

This is a certaine (c) Satisfaction
& 20,10,24 both of reuengement & of purgati-
Pfal.98,6.8. on: and it is so farre from obscuring
2.Reg.12.7. the benefit & Satisfaction of Christ
13. Aug.1.2. our Redeemer; that it doth more
de pec. mer. commend & set forth the same. For
c.34. & l.22. that Satisfactiō of his going before,
cont. Faust. & especially cooperating (d) with
c.67. Greg.1. vs, we do according vnto the Scrip-
9.mor. c.27. ture, vñe (e) iudgement and Iustice;
2.Reg.2,10 taking reuengment vpon our selues
Prou.11,21. for our sinnes; and cleansing the re-
Ecdi.5,2. lickes of sin that remaine in vs; pro-
Aug. tract. curing and deseruing for our selues
124.in Ioan the more plentiful grace of God: fi-
(d)Chrj.ho. nally, professing by these meanes,
80.ad pop. that wee doe willingly embrace the
(e)Esa.56,1. Crosse of Christ, denie (f) our
Ezech.18, selues, mortifie our flesh, and be-
21.27. ing stricken with an hatred of olde
Hier.22,3. A D A M in vs, doe endeavour to per-
2. Cor.7,9. fection
Pl.50,1.6.
& Chryf.
ibid.& in
Mat.3.
(f) Luc.9,
23.
Mat. 16,24.
Ro.6,2.6.
Eph.4,22.

fection, whilest we do with seruent
zeale and courage striue against the
motions of a depraued minde. Af-
ter this sort did holy (g) D A V I D,
the *Niniuites* and others giue them-
selues to Satisfaction, whome it is
manifest to haue done Penance in
Sackecloth, Ashes, Sighing, Mour-
ning, Fasting, and other afflictions,
& they are read to haue bin grateful
and approued vnto God therefore.
And this part of Penance the Scrip-
ture confirming, and commending
vnto vs crieth out: (h) *Turne ye to me
with al your heart, in Fasting, in Weepe-
ing, & Lamentation.* And in another
place: (i) *Conuert and doe Penance for
all your iniquities: And iniquitie shall
not be vnto you in destruction.* And S.
P A V L teacheth also, that the sad-
nesse which is according to God,
doth worke Penance. And hee gi-
ueth generall admonition: that, *If*

Col. 3. 9.
(g) 2. Reg.
12, 13.
1. Paral. 21,
16.
Pf. 34, 13. &
98, 11.
Ionæ. 3, 5.
3. Reg. 21,
27. 1. Mac.
2, 14. & 3,
47. 2. Mac.
3, 20.
Mat. 11, 21.
Luc. 10, 13.
Iudith. 4, 8.
16. & 7, 4. &
8, 5. & 9, 1.
Ioel. 2, 12.
Dan. 9, 3.
Iob. 42, 6.
Hier. 6, 26.
& 4, 8. &
25, 34. & 48
37. & 49, 3.
Ezech. 7, 18.
Thren. 2, 10
(h) Ioel. 2, 12
(i) Ezech. 18,
30. 31.
(k) 2. Cor.
7, 9.

(h) 1. Cor. 11, 31. *(1) we did Iudge our selues: wee shoulde not be Iudged of our Lord.*

And for that cause we shall not neede to discourse of the name of Satisfaction, which certes in the Fathers is verie familiar: seing that the thing it selfe is expressely set down in holy Scripture.

8 *Let vs see some sentences of the Fathers touching Satisfaction?*

Saint CYPRIAN that most holy Martyr, teacheth in this manner:

(a) Delap-
sis. Idem ep.
55. ad Corn.
& ep. 10. ad
Clerum.

Looke howe much (a) Almighty God is prone to pardon by the piety of a Father, so much is hee to bee feared by the Maiesty of a Iudge. Let a deepe wounde haue diligent and long phisicke. Let not the Penance be lesse than the faulte: wee must pray more earnestly, passe-over the day in lamenting; the nightes in watching and weeping; spend the whole time in mourneful teares; lie vpon the ground in ashes; and wallowe in sackecloth and filthe,

filie. And againe the same: *God is to bee* (b) *beseeched and to bee pacified with our satisfaction: our sinnes must be pondered: our actions and secreat intentions surueied: and the deserts of our conscience waighed.* And a little after: *The way of Penance which the Priest sheweth vs, let vs imbrace: let vs vse the vitall remedies which he taketh out of heauenly Scriptures: and laying open the burden of our conscience before him, let vs demaunde the hole some medicine for those secreat woundes which we haue confessed.* And let vs not cease to doe Penance, & call vpon the mercie of our Lorde; least that which seemeth but little in the qualitie of the sinne, be augmented by the negligence of Satisfactiō.

And (c) Saint AUGUSTINE hath saide verie plainely: *That it is not sufficient for a man to amende his manners & to leaue his misdeeds; vnlesse by the sorrowe of Penance, by the sigh-*

(b) De lapsis. vide eūd. de elemos.

(c) Ho. 50. c. 50. cap. 5. vide in Ench. cap. 70. 71. & 65.

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ings of humility, and by the Sacrifice of a contrite hart together with the cooperation of almes, Satisfaction be made to God for those things also that haue beene committed.

(d) In Epita.
Paul. cap. 7.
& Chry. ho.
10. in Mat.

Then in S. HIEROME we find it thus writtē: (d) The body is to be afflicted which hath spent much time in delicacy: long laughter must bee recompensed with continuall weeping: the softe linnen & pretious filkes, must be changed into the sharpenesse of haire-clothe.

(e) Lib. 2. de
pænit. c. 5. et
li. 1. cap. 16.

To this end also is this speache of (e) S. AMBROSE: *He that doth Penance, ought not only to washe away his sinne with teares; but also to couer his faultes with more reformed actions, that sinne may not bee imputed vnto him.*

(f) Ad Virg.
lapf. ca. 8. &
lib. 1. de pæ-
nit. cap. 2.

And againe in another place: *For a great (f) wound, a deepe & long medicine is necessarie. Great wickednesse, must of necessity haue great Satisfactiō.*

Finally

Finally so saith S. GREGORY. *It is to be (g) seriously thought & considered, that he which knoweth himselfe to haue committed things vnlawefull, must endeavour to abstaine from some things that are lawefull; that thereby he may make Satisfaction vnto his Creatour.*

(g) Hom. 36.
in Euan. vi-
de Emif. ad
mon. ho. 5.
& 10.
Theod. in
epit. diuinor
decret. ca. de
pænit. & l. 4
hæret. fab.
de Audianis

9 *Is there any place for Satisfaction
after Death?*

FOR the explication of this point,
wee must consider the diuerse
estates of them that die. For some
of them do keepe the grace of God,
and innocency of life, euen to their
end. Vnto whom appertaineth that
saying of (a) MANASSES; That,
*Vnto iust persons, and those which haue
not sinned, as ABRAHAM, ISAAC,
and IACOB; Penance was not ordai-
ned.* Others haue sinned indeed, &
fallen from the grace of God which
once they receiued, but they haue
purged in this life the filthe of their
O 4 sinnes,

(a) In orat.
Manassis.

(b) 2. Reg.
12, 13.
Psal. 6, 7.

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finnes, with the woorthy workes of Penance: as (b) DAVID, (c) EZECCHIAS, (d) S. PETER, & (e) S. MARY MAGDALEN. Bothe these kindes haue no neede of Satisfaction after death, but are altogether free from all bonde thereof.

But far more in number are those of a middle sorte, and yet not verie euil, as (f) S. AVGVSTINE sheweth; who haue not performed perfite Penance for their sinnes in their life time: and therefore are to be saued (g) by: fire that, whatsoeuer was wanting of conuenient Satisfaction in this life, may be paide vnto Gods Iustice in another. *For there (h) shal not enter any polluted thing into that Cittie.*

& oper. cap. 16. & in Psal. 80. So doth also Origen ho. 12. & 13. in Hier. 25. in Num. & 6. in Exod. Amb. in 1. Cor. 3. & ser. 2. in Psal. 118. Hieron. in cap. 4. Amos. & in fine vlt. libri. in Esa. & lib. 2. in Iouin. cap. 11. Also Saint Gregory li 4. Dial. cap. 39. & Beda in 3. cap. Luc. (h) Apoc. 21, 27. Psal. 14, 1. & 23, 3.

There-

Therefore that we may aunswer to the question proposed: such kind of persons departed, must abide some Satisfaction; yea & that most painfull, after their death. Which yet neuertheless (i) God of his great mercie is wonte to release by the deuout intercession of those that are aliue, that so they which are departed, being holpen in the Church by the Suffrages of their brethren, and members; may be lightned of their sinnes & of the terrible paines due vnto the same. And hereunto belongeth that which the authority of holy Scripture deliuereth. *It (k) is a holy and hole some cogitation, to pray for the dead, that they may be loosened from their sinnes.* Whereupon I v-

DAS the *Machabee* was commended, for that beeing mooued with a singular religious zeale; he did with great care and sumptuousnesse pro-

(i) Aug. vt supra. & li 21. ciu. c. 24. ho. 16. ex 50. & ser. 41. de sc̄tis. Greg. 4. Dial. cap. 39. Ber. de obitu Hurr. b. Damasc. in orat. de def. Conc. Flor. & Trid. ses. 6. can. 30. & ses. 25. part. 1 (k) 2. Mach. 12, 43. 1. Reg 31, 13 & Be dā. ib. 2. Reg 1, 12. & 3, 31 Tob. 4, 18. Eccli. 7, 37. & 17, 18. & 38, 14. Hier. 16, 6. 2. Tim 1, 17 1. Io. 5, 16-

(M)bidem.

(m) Conc. 4.

Cart. ca. 79.

& 95. Tolet.

11. cap. 31.

Bra. 1. c. 34.

Flor. & Trid

fes. 25. & fes.

22. cap. 2. &

can. 3.

(n) Li. de cu-

ra mor. ca. 1.

(o) Lib. 21.

ciu. ca. 16. vi-

cure; that not only praier, but also
 (l) sacrifice should be offered for the
 finnes of the soules departed. In this
 Doctrin doe agree the Reuerende
 (m) Councils and Fathers, which
 haue deliuered the true Doctrin of
 the Church. Of whō to alleadg one
 in steede of many, & him a witnesse
 most worthie of credite: (n) S. A-
 G V S T I N E writeth thus: *In the*
bookes of the Machabees, we reade Sa-
crifice to haue been offered for the dead.

*But although it were no where extant
 in the olde Scriptures: yet is the autho-
 rity of the Vniuersall Church not small,
 whose practise in this behalfe is most eu-
 ident, where, in the praier of the Priests,
 which are made vnto our Lorde at
 his Altar, the commendation also of
 those that are departed hath a peculiar
 place. And againe: It is to be thought
 (saith hee) that there shall bee no Pur-
 gatorie (o) paines, after that last and
 terri-*

terrible iudgement. And what can
 bee more plainelye spoken than
 those wordes? It is not to bee doubted
 but that by the praier of the (p) holy
 Church, and by the most holesome Sa-
 crifice, & by Almes which are bestowed
 for their soules; those which are departed
 be holpen, that our Lord may deal more
 mercifully with them, than their sinnes
 haue deserued. For this hath beene de-
 liuered by the Fathers, and the vniuer-
 sall Church obserueth; that for those
 which are departed in the Communion
 of the Body and Bloode of Christ; when
 their memory is made at the Sacrifice in
 the due place: Praiers also are powred
 out vnto God, & it is expressely mentio-
 ned that the Sacrifice is offered for them.
 And whē for the helping of them, works

de Mat. 12.
 32. Which
 place is ex-
 pounded of
 remission of
 sinnes in the
 other world
 by praier of
 the Church.
 By S. Aug. l.
 21. ciu. c. 24.
 & l. 6. in Iul.
 c. 5. Greg. l. 4
 Dial. ca. 39.
 Beda in c. 3.
 Mar. Bern.
 hom. 66. in
 Cant. Pet.
 Clun. in ep-
 cōt. Pet. Bru.
 Raban. lib. 2.
 de inst. cler.
 cap. 44. vide
 etiam Mat.
 5, 26 Which
 place also is
 expounded of

Purgatorie: By Tert. l. de anima cap. 17. Cypr. lib. 4. ep. 2. Orig. ho.
 35. in Luc. & in ep. ad Ro. Emil. ho. 5. de Epiph. Amb. in Luc. 12.
 Hier. in Mat. 5. Bern. ser. de obitu Humbert. vide Mal. 3, 3. Phil. 2,
 10. Apoc. 5, 3. 13. (p) Aug. de verb. Apo. ser. 32. cap. 1. & 2. vide
 Hsd. lib. 1. de offic. cap. 18. Raban. lib. 2. de instit. Cler. cap. 44.

of

of mercy are exercised: who may doubt but that they are auailable vnto them, for whom praiers are not in vaine offered: It is not at al to be doubted but these things doe profite the dead, yet such onely who liued so before death, that these thinges might be profitable to them after death. Thus writeth Saint AVGVSTINE aboute 1200. yeeres agoe: to omitte many also more ancient than himselfe, (q) S. CYPRIAN, (r) ORIGEN, (s) S. DENIS, (t) S. CLEMENT, who with one consent doe all accorde in this Doctrine. Wherefore (v) S. CHRYSOSTOME doth in plaine termes exhort, both that we our selues to our power doe helpe them that are departed, and put others in minde also to pray & giue Almes for them. For it was not vnadvisedly decreed by the Apostles, that in the dreadfull Mysteries, Commemoration should be made of those that are departed

(q) Ep. 52.
& 66.
(r) Vt supra.
(s) De Eccle.
Hier. cap. 7.
(t) Ep. 1. &
lib. 6. const.
cap. 29.
(v) Ho. 3. in
Phil & 41.
in 1. Cor. &
69 ad pop.
Damaſc. in
orat. de def.
Athan. &
Nysſapud
Damaſc.

ted. For they knewe well that they shoulde gaine much, and reape no small commoditie thereby, Thus writeth S.

CHRYSOSTOME.

Finally this is that which to this day the holy Church, a faithfull interpretour of the Scriptures, hath taught against the (x) *Aerians*, that there is a certain *Purgatory*, or emendatory (y) fire, as (z) S. A V G V S T I N E calleth it, in which, the faithfull soules departed in Christ, must suffer and satisfie for the punishment of those sins, for which wholly Satisfaction was not made in this life by Penance: except as (a) Saint A V G V S T I N E speaketh, they be releued by the deuotion of their friends that are aliue.

10 What is the commendation and dignity of Penance?

Penance is the beginning of the preaching of the Gospell: the ioy

(x) Epiph. har. 75.
Aug. shær. 53. Damasc. de hæref.
(y) Trid. sess. 25. & 6. & Flor.
(z) In Pf. 37. & l. 2. de Gẽ. cont. Ma. ca. 20. Greg. in 3. Pf. Pœnit. & li. 4. Dial. ca. 39. Bern. ferm. 66. in Cant.
(a) Ench. ca. 110. & de cura mort. c. 1. 4. 18.

Mat. 3, 2. & 4. 17.
Mar. 1, 4.

- Luc. 15, 7. ioy of Angels in heauen : the strait
 10. way vpō earth: & that narrow gate,
 Mat. 7, 13. by which the faithfull doe trauel to-
 & 11, 12. wards life, & lay violent hands vpō
 the kingdome of heauen. Shee (a)
 (a) Lib. de ve- erecteth them that bee fallen: cu-
 ra & fals. pæ nit. c. 1. Bas. reth the wounded: strengthneth the
 in homil. de ver. pænit. weake: quickneth the deade: resto-
 Chry. in ho. & ferm. de reth those that are lost: & finally, all
 pænit. things that sinne doth impaire, Pe-
 nance doth renue & refreshe in vs.
 By her we giue a testimony of an
 hatred of our life past: of the con-
 tempt of our selues: & of al submis-
 sion. She being our guide: we mour-
 ning; find (b) comfort: being woun-
 ded; we are cured: beeing humble;
 we are exalted. This is she whereby
 (c) Hier. 18, 8 we ouercome the diuels, & the pe-
 Ezech. 18, stitence of vice: we driue awaie de-
 21. & 33, 11 serued (c) punishments: we pacifie
 Ionæ. 3, Gods wrath: we purchase grace: &
 Mat. 3, 8. get glory euerlasting. Hereupon are
 2. Cor. 7, 10. those
 Act. 11, 18.

those speeches of Christ in the Gospel: (d) *Doe Penance for the kingdome of heauen is at hand.* (d) Mat. 4. 17. (e) *I came not to call the Iust, but sinners to Penance.* (e) Luc 5, 32. Vnlesse (f) *you haue Penance, you shall all likewise perishe.* (f) Luc. 13, 6. But hee finally doth true Penance, to conclude all these thinges with the wordes of S. CYPRIAN; (g) *Who obeying the precepts of God & the Priests: with his obedience & works of Iustice doth winne our Lord.* (g) Ep. 14.

OF THE SACRAMENT
OF EXTREAME
VNCTION.

1 What ought to be our beleeefe touching the Sacrament of Extream Vnction?

THat certes which the (a) Catholike Church doth constantlye teache: to witte; that this is a sacred signe, ordained in consecrated oile, that thereby heauenly vertue may by Gods ordinance be applied vnto

(a) Con. Nic.
ex Arab. Latinum factū
can. 69.
Con. Const.
scilicet 15. Flor.
& Trid. sess.
14. Innoc. 1.
ep. 1. ad De-

centium.ca. vnto sicke persons, for the health
 8. Pet. Dam. not only of their soules, but of their
 ser. 1. in. de- bodies also.

Bern. in vita

Mala. Conc. Worm. can. 72. Cabil. 2. cap. 48. Melden. apud Bur-
 char. lib. 4. can. 75. & apud. luonem. part. 1. cap. 269. Aquisgr. 2.
 can. 8. Mogunt. sub Rabano. Alcuinus. lib. de offic. cap. 12.
 Hugo. lib. 2. de Sacram. par. 15. cap. 2. & 3. Orig. hom. 2. in l. euit.
 Chrys. lib. 3. de Sacerd. Aug. in speculo. & in serm. 215. de temp.

Vnto which Sacrament Sainte

IAMES the Apostle, giueth most
 cleare and euident testimony, foras
 much as he hath written these verie
 wordes: *(b) Is any man sicke among
 you? Let him bring in the Priestes of the
 church & let the pray ouer him, anointing
 him with oile in the name of our Lord.
 And the praier of faith shal saue the sick:
 And our Lord shal lifte him vp: And if
 he be in sinnes they shalbe remitted him.*

(b) Iac. 5,
 14. & Ibid.
 Beda.

2 What doth the Apostle teach by
 these wordes?

HEE sheweth first of all that the
 Element, or matter of this Sa-
 crament, is oile consecrated (as no-
 teth

teth well (a) S. B E D E, by the benediction of a Bishoppe. And it signifieth (b) cherefulnesse of minde, & an internall strengthening which through the grace of God, the sicke man feeleth by the vertue of this Sacrament.

(a) In cap. 4.
Mar. & in 2.
Luc & in 3.
Iac. Innoc.
1. vt supra.
Conc. Meld.
vt supra.
(b) Theoph.
in ca. 6. Mar.

Then doth the same Apostle set downe the proper minister of this Sacramente: to witte, a (c) Priest, who with praier is decently to exercise this holy vnction. Neither was it without some signification of the minister of this Sacrament writtē of the Apostles; that, (d) *They annointed with oile many sicke, and healed the.*

(c) Chry. li. 3.
de sacer. &
Orig. ho. 2.
en Leuit.

Furthermore, the parties that receiue this Sacrament; are by Saint I A M E S called sicke persons: because, as the manner, & custome of the Church is; this holy vnction is onelie celebrated in grieuous and daingerous sickeneses.

(d) Mar. 6.
13 & 61.
Theoph. &
Beda.

(e) Pet. Cluā
lib. 1. mirac.
cap. 20. & 11.
2. cap. 32.

P

3 What

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3 *What is the profite and effect of this Sacrament?*

(a) Bern. in
vita Mal.
Conc. Trid.
vt supra.
Pet. Clun. li.
5. ep. 1.

First it auaieth to remission of (a) such finnes as the sicke person hath not already purged by the remedies of Penance: that he may before all thinges be eased of the burden, and cured of the maladie of his finnes.

(b) Ibidem
Bern.

Then profiteth it also, either to driue away, or to (b) asswage the infirmity of the body; so farre forth as it is expedient for the sicke person to be deliuered of the same.

(c) Cyril. Al.
in orat. de
continencie.
Greg lib. 2.
mor cap. 17.
& 18. ho. 39.
in Euang.

Last of all, it is of force to minister comforte, and confidence: of which certes there is speciall neede, in that last agony and departure; at what time the (c) dying man must haue very sore conflictcs, both with most bitter paines, & also with most horrible feendes. Wherefore although bodily health bee not alwaies

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waies hereby restored vnto the sicke person, who often chaunceth to die after this vnction receiued: yet a peculiar grace is giuen in this Sacrament, to beare the force & troublesome reliefe of the disease more constantly; & to take death it selfe more easily. And this is it, that by his Apostles God hath promised: *(d) The praier of faith shall saue the sicke: And our Lord shall lift him up: And if he be in sinnes, they shal be remitted him.*

Clim. grad
6. Euf. Emif
ho. 1. ad m
nac. Seuer.
Sulp de nãf
S. Mart.

(d) Iac. 5, 13.

To the signifieng certes of which effects, euen the nature, and natieue force of oile doth fitlie agree, as

(e) THEOPHILACTE sheweth. Wherfore it behoueth vs exactly to obserue that which (f) S. AUGUSTINE doth most holesomelie admonishe: So often as anie infirmitye chaunceth, let him that is sicke receiue the Body and Bloode of Christ, and after that let him annoint his body: that, that

(e) In cap. 6.
Mar.
(f) Ser. 215.
de temp. vi-
de etiam de
rect Cath.
c. nuerf. &c
de visit in-
fir lib. 2. c. 4.
itē in specu-
lo.

which is written may be accomplished in him: Is (g) any man sicke? Let him bring in the Priests and let them praie ouer him, annoiling him with oile in the name of our Lord. And the praier of faith shall saue the sicke. And our Lorde shall lifte him vp: And if he be in sinnes they shall be remitted him.

OF THE SACRAMENT OF ORDERS.

1 What is the Sacrament of holy Orders?

Aug. lib. 2.
cont. ep. Parmen. c. 13. et
de bono cō-
iug. c. 24 &
li. 1. cōt. Dō.

cap. 1. Leo. ep. 81. ad Diof. Greg. in cap. 10. & 16 lib. 1. reg. Nyff.
orat. de sanct. Bapt. Conc. Flor. Trid. fef. 23. Amb. in 12. cap. 1. ad
Cor. Theoph. in cap. 19. Luc. Pet. Chlun. lib. 6. ep. 1.

This is the Sacrament, by which
as by a dore do necessarily enter the
lawful dispensers of the (a) myste-
ries, and of the worde of God; the
Ministers

(a) 1. Cor. 4.
1. Mal. 2. 7.
1. Tim. 3. 1.

Ministers of Christ & his Church; *as Bishops; Priestes; Deacons; Finallie,* all thole wholocuer they be that do exercise functions in the Church orderly, and with authority.

For no man, as the (b) Scripture testifieth, *Taketh*, or ought to take, *the honor to himselfe*, to witte of exercising the functions of the Church; *But he that is called of God as AARON:* that is, vnlesse he be consecrated by the Sacrament of visible ordinatiō; & bee by a (c) Bishop lawefully ordered, & sent to the worke of some certaine Ministry, which in his degree he may exercise in the Church according to the Lawes of Diuine and Apostolicall Tradition.

2 *Are not all Christians Priests a-l. ke?*

THEY may surely be (a) so called in this sense, that, as Priests were wonte to exercise certaine externall Sacrifices & sacred functions: so, as

& 5, 17.
Ephes. 4, 11.
1 Cor. 14, 2.
19. & 12, 28

(b) Heb. 5, 4.
Act. 1, 24.
Cypr. ep. 52.
Ter. de prescript. ca. 41.
Cenc. 1 at.
c. 3. In noc. 3.
ad Metens.
cap. cum ex
inunsto.
Tit. de har.
(c) Mat. 10, 1
1 uc. 9, 1.
Mar. 16, 13.
Io 20, 21 &
17, 18.
Act. 13, 2.
Tit. 1, 5.

(a) Apo. 1, 6.
& 5, 10.
1. Pet. 2, 9.

are regenerated in Christ, may and ought daily to offer, and diligently to exercise, certaine spirituall (b) sacrifices: to witte, Praier, Praises, Thankes-giuings, mortifying of the Fleshe, and others of like sorte. So that for this cause they are saide in holy Scripture to be spiritual Priests before God, and to offer vp spirituall Sacrifices.

But if we take this name of Priest-hood properly: all indifferentlie are not Priests; but those only vnto whom the authority of the Church hath committed, to be proper ministers (c) of Sacramentes, and hath granted power and right to consecrate, offer, and distribute the holy Euchariste, and both to remitte and to retaine the sinnes of men. And of these priests & prelates of the new Lawe, thus writeth S. PAUL: *The Priestes that rule (d) well, let them be esteemed*

(b) 1. Pet. 2, 5.
Rom. 12, 1.
Psal. 49, 23.
& 50, 19.
Phil. 4, 18.
Heb. 13, 15.
16. vide Ital.
ser. 2. de Eap.
cap. 8. Aug.
20. ciu. c. 1 c.
Leo. ser. 3. in
anniuers.
Amb. lib. 4.
Sacr. cap. 1.

(c) Ignat. ad
Her. Chry. i.
3. & 6. de sa-
cred. & ho.
60. ad pop.
Hier. ad He-
liod. ep. 1. ca.
7. & aduers.
Lucif. c. 8 &
ep. 85. ad E-
uag. Victor.
12. de perfec.
Cyp. ep. 54.
(d) 1. Tim. 5,
17.

esteemed woorthy of double honour, especially they that labour in the worde and Doctrine. And this doubtlesse cannot appartaine to women; whome
 (e) the same Apostle forbiddeth to teach in the Church, & biddeth to be silent: neither can it concern the
 (f) Laity at all; whose part it is after the manner of sheepe, to be fedde,
 (g) & not to feede, to be gouerned, not to gouerne: not to preferre, but to submitte and humble themselues vnto their Prelates, & to heare, obferue, and doe, whatsoeuer they sitting in the chaire shall say; whether they be good, or euill: according as wee reade it commaunded by the worde of God.

(e) 1. Tim. 2;
 11.
 1. Cor. 14, 34
 Tert. de pre-
 scrip. cap. 41.
 Epiph. haz.
 42 & 40.
 (f) Leo. ep.
 c. 2. ad Maxi.
 (g) 1o. 10, 11
 & 21, 15.
 1. Pet. 5, 2.
 & 2, 13.
 Heb. 13, 17.
 Rom. 13, 1.
 Mat. 23, 2.
 Luc. 10, 16.
 1. Io. 4, 6.

Wherfore as in the Church *Triumphant*, there are Angels different
 (h) in order and power, who with decent disposition, doe faithfullie exccute and fulfill the offices impo-

(h) Eph. 1, 21
 Col. 1, 16.
 Dan. 7, 10.
 Dion. de ce-
 lest. hier. cap.
 10.

sed vpon them. So also the Church

(i) 1. Tim. 3,

15.

Cant. 6, 9.

Anacl. ep. 1.

2. & 3.

Isid. lib. 2. de

offic. ca. 5. &

sequ.

(i) *Militant* which is the house of God, & as it were a certaine campe set in battle a-day, hath her peculiar Ministers distinct from other Christians, and disposed in Godly order amongst themselves, for the prosecuting of the publike & common functions of the Church vpon earth, to witte, that for the benefite of the Christian people, they maie euen by publike profession, and with due Comelinesse and Maiesty, bestowe their labours in those (k) thinges which belong vnto God, and the health of soules.

(k) Heb. 5, 1.

& 8, 3. &

13, 17.

2. Cor. 5, 20.

3 *In what place doth the Scripture giue testimony vnto this Sacrament?*

Tit. 1, 5.

THere truly, where it teacheth of the Apostles, that in choosing, appointing, & ordering, of the Ministers of the Church, they vsed im-

(a) Aa. 6, 6.

position of (a) hands. For by this as
by

by a certain & effectual tokē of present grace, which is exhibited and (b) receiued in the giuing of holy orders: is this Sacrament which we speake of commended vnto vs.

And therefore S. P A V L writing to T I M O T H Y whom he had created Bishop, and ad'monishing him of the grace that he had receiued in this Sacrament; doth speake in this manner. (c) *Neglect not the grace that is in thee, which is giuen thee by Prophesie, with imposition of the hands of Priest-hoode:* And againe writing to the same Bishoppe. (d) *I admonishe thee, that thou resuscitate the grace of God, which is in thee, by the imposition of my handes.*

And because it is very much materiall, (e) what kind of men be placed in euery of the Churches functions, and doe receiue Ecclesiasticall power by meanes of this Sacra-

P5

ment

& 13. 3. &

14. 22.

1. Tim. 4. 14

& 5. 22.

2. Tim. 1. 6.

(b) Amb. li. de dignit.

Sacerd. c. 5.

Niceph. lib.

12. cap. 14.

(c) 1. Tim. 4.

14. & ibid.

Theoph. &

Haymo.

(d) 2. Tim.

1. 6. & ibid.

Theoph.

(e) Leo. ep.

87. ad Episc.

Maur. synod.

Rō. sub Sylu

c. 11. Trid.

scf. 23. c. 7. &

12. reforma

ment: therefore it is saide to euerie

(f) 1. Tim. 5.

22.

(a) Conc.

Carth. 4. cā.

6. & sequ.

Laod. can.

24. Trid. ses.

23. Ignat. ad

Antioch.

Dion. eccles.

hierarch. c. 3.

Euseb. hist. l.

6. cap. 35. ex

epist. Corn.

(b) Luc. 9. 1.

& 10. 1. &

ibid. Beda.

Clem. ep. 1.

Anacl. ep.

2 & 3.

(c) Hier. ad

Marcel. ep.

54. Cypr. ep.

69. & 65.

Ignat. ad

Phila. Aug.

in Psal. 44.

(d) Act. 20.

28. 1. Pet. 5.

1. Heb. 13.

17. Tit. 1, 5.

Bishop: (f) *Impose handes on no man lightly, neither doe thou communicate with other mennes sinnes.*

4 *Howe many degrees doth this Sacrament containe in it?*

IT containeth in generall, lesser, & greater orders: the lesser are foure (a) in number: to witte, of *Ostiarie*s, *Lectors*, *Exorcistes*, & *Acolites*. And the greater are three: to wit, of *Subdeacons*, *Deacons*, and *Priester*. And of *Priestes* some are greater, some lesser, knowne to bee ordained (b) by Christ.

For the greater sort of *Priests*, are the *Apostles* and *Bishops* their (c) successors, excelling doubtles with a great power and reuerend prerogatiue of dignitie. For it is their office (as the (d) Scripture testifieth) to take heed to themselues & to the wholle flocke, which they doe receiue

ceiue of the holy-Ghost, to bee cured, and scedde: to rule the Church: to refoirme the things that are wanting: & to ordaine Priests by Cities.

And the lesser sort of Priests doe attende in the Ministeiye of the Church vnder Bishops, as those (e) 72. Disciples did vnder the Apostles: doe (f) offer gites and Sacrifices for sinnes: and are next vnto the same Bishops, as it were workemen (g) in our Lords haruest.

But the Clarkes of the foure lesser orders, haue this proper office, to (h) attend vpon Priests & Bishops in many busineses and affaires: to dispose the people that doe resorte to holy thinges: & that they themselves by little and little, as it were by certaine degrees, may be wel informed and prepared to vndertake greater offices in the Church.

But the other three (i) greater orders

Act. 14, 22.

(e) Luc. 10, 1.

1 Cor. 12, 88.

ad 1 pi. Gall.

Innoc. 3, l. 1.

de myst. Alt.

cap. 6.

(f) Heb. 5, 1.

& 8, 3.

(g) Mat. 9,

37.

Luc. 10, 2.

(h) Carth. 4.

ca. 6. & seq.

Isid. lib. 2. de

offic. c. 11. &

seq. & lib. 7.

Frym c. 12.

Raban lib. 1.

de inst. c. 1. c.

9. & sequ.

Con. Aquil.

1. sub Ludo-

uico Pio. ca.

2 & sequ.

Rom. sub

Sylu. c. 3. 6. 9.

(i) Carth. 4.

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ca. 3. & sequ
Isid. sup. c. 7.
Rabanus. c.
6. vbi sup.
Aquisgr. ca.
6. Arator. l. 1
in Acta. cap.
13.

orders, doe afforde greater power both in other things, & in the holie mysteries of the Euchariste. Therefore the *Sub-deacon* and *Deacon* may be present at the saide mysteries as Ministers, & be next vnto the Priests themselues. And although as touching the Sacrament of Orders, & the authority of offering Sacrifice, there be no difference between Bishoppes and Priests (*k*) yet are they more excellent & highthā Priests; if wee consider the power and authority of gouerning the Church, of feeding soules, of confirming the Baptised, and of ordering Clearkes.

(k) Dama-
sius. ep. 4.
Isid. lib. 2. de
offic. cap. 7.
Hieron cōt.
Lucif. cap. 4.
Leo. ep. 88.
Conc. Hisp.
2. cap 7.
Epiph. hæ-
res. 75. Acri-
anorum.

But it is not our intende at this present, exactly to declare what functions and Lawes are prescribed to euery particular order. Most certaine it is that al orders, are to be had in great estimation, & diligently to be kepte and maintained. For
most

most firme testimony is giuen vnto the same by the holie Discipline of the Apostles Tradition, and (1) the Churches obseruance, which hath continued euen vnto this day.

(1) Amb.in
cap. 4. ep. ad
Ephes.

5 In what sort doe the auncient Fathers write of this Sacrament?

OF this doth Sainte A V G V S -

TINE, a Doctor without doubt

verie Catholike, manifestly declare, both his owne and the Churches minde in these wordes. (a) *In that,*

that our Lorde is read to haue breathed vpon his Disciples a fewe daies after his

Resurrection; and to haue saide, receiue

(b) yee the holy-Ghost: Ecclesiasticall power is vnderstoode to haue beene giue.

For, because all thinges in the Tradition of our Lord, are done by the holy-Ghost.

Therefore when a certaine rule & forme of this Discipline is deliuered vnto them,

it is saide to them: receiue yee the holie-Ghost. And because it appertaineth true-

ly

(a) Li. quest.
Vet. & Nou.
Test. quest.
93. vide lib.
2. cont. ep.
Parm. c. 13.
(b) Io. 20, 21

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ly to Ecclesiasticall iurisdiction: he presently addeih, saying: whose sinnes you retaine shall be retained, and whose you remitte, shall be remitted. Therefore this inspiration, or breathing, is a certaine grace which is infused by Tradition to those that receiue Orders, whereby they may be accounted more commendable. Whereupon the Apostle saith to

(c) 1. Tim. 4.
14.

TIMOTHY: (c) Neglect not the grace which is in thee, which was giuen thee by the imposition of handes of a Priest. Therefore once it ought to be done, that for euer after this Tradition might be thought not to be void of the giste of the holy-Ghost: Hitherto S. AVGVSTINE.

There are extante also the Canons of the Apostles, in which it is thus (d) decreed: Let a Bishoppe be created by two or three Bishops: A Priest by one Bish p: So a Deacon & others of the Cleargie: Then a little after: (e) If

(d) Can. 1.
& 2.

(e) Can. 68.

any

any Bishop, or Priest, or Deacon, or Subdeacon, or Lector, or Chaunter, doe not faste the holy Lent, or the Wensdaie, or the Parasceue, (which we nowe call Friday:) let him be put out of Orders. unlesse happely some infirmity of body doe hinder him.

vide canones
in signes. dist
59. & seq.

And CAIVS (f) a famous Pope & Martyr, aboue 1300. yeeres since, reckoneth vp these Degrees, & Orders, one after an other, when hee saith: *If any man shall deserue to be a Bishop: first let him be an Ostiary, then a Lector, afterwarde an Exorcist, then let him be consecrate an Acolite: after which, a Subdeacon, Deacon, and afterwarde Priest: finally, if he be worthy let him be made Bishoppe.*

(f) In ep. ad
Fœlicem.
vide Dama-
sum in Pon-
tificali de
cod. Caio.

Therefore (g) Saint CYPRIAN doth praise CORNELIVS the Bishop, and writeth that he was commended, and honorably spoken of by all good persons, as-wel of the Cleargie

(g) Epist. 52.
Zozym. ep. 1
ad Hefich.

Cleargie, as of the people: *Because he came not suddenly to the Bishopricke, but hauing gone through all Ecclesiasticall offices, and often purchased fauor at our Lordes hand, by Diuine seruices & administrations: he ascended to the high dignity of Priestthoode, by all the steps of Religio: Then afterward he neuer required the Bishopricke it selfe, nor desired it, nor violently vsurped it; but beeing Quiet, Modest, Chaste, Humble, Shamefast, & finally euen constrained, did undertake the same.*

Those orders therefore which the ancient & Apostolicall Church hath approoued, as appeareth by the writings of *(h)* Saint DENIS, *(i)* ANACLETE, and *(k)* Saint IGNATIUS; and which also euerie age since hath imbraced: those certes, the Church at this daie cannot but conserue and defend.

& What

(h) De Eccle.
hier. ca. 5. &
ad Demo-
philum.

(i) Ep. 2.

(k) Ad An-
tiochenes.

6 What order in the Church is of
greatest account?

THE order of Priestes, or Priest-
hoode: of the woonderfull and
euer-most reuerend dignity, where-
of S. CHRYSOSTOME, and Saint
AMBROSE haue set forth whole
bookes. Of which also great I GNA-
TIVS saith: (a) Priesthoode is the
summe of all honors, which are amongest
men: which if any man shall dishonour,
he dishonoreth God, and our Lord Iesus
Christ, the first begotten of all creatures,
and the only chiefe Priest of God by na-
ture. Thus saith he; yea it is eident-
ly warranted by a diuine Oracle:

That, the (b) lippes of the Priest doe
keepe knowledge, and they shall require
the lawe at his mouth: because he is the
Angell of our Lorde of hostes; And a-
gaine: He that (c) shall be proude, not
willing to obay the autority of the Priest,
who at that time doth minister to thy

(a) Epist. ad
Smyrn. vide
Chryl. l. 3. de
Sacer. & ho.
4. & 5. de
verb. Esa. vi-
di Dominū.

(b) Mal. 2. 7.
Agg. 2. 12.
Gregor. in
past. par. 2.
cap. 4.

(c) Deut. 17.
12.
Cyp ep. 55.
& 65.

Greg. lib. 12. *Lord God: let that man die by the decree*
 ep. 31. ad *of the Iudge, & thou shalt take away euil*
 Foelicem. *out of Israell, and all the people hearing*
will be affraide, that none from hence-
forwarde may swell with pride. Heere-

(d) 1. Tim. 5. *upon also, the Apostle willeth: (d)*
 19. vide 2. *Against a Priest receive not accusation,*
 epist. Fab. *but under two or three witnesses. And*
this truly is writtē to TYMOTHY,
the Bishop of the Ephesians: as that
 (e) 1. Tim. 5. *also which we cited before: The (e)*
 17. *Priests that rule well, let thē be esteemed*
woorthy of double honor: especially they
that labor in the Worde & Doctrine.

7 *And what conceite ought we to*
haue of euil Priests?

THIS is the ordinance of God,
 which cānot be abolisshed, that
 not only good, but also euill Priests
 be (a) honored in the Church. For

(a) Eccli. 7.
 31.

Mat. 10. 40. Luc. 10. 16. Ioan 13. 20. Chryf. ho. 2. in 2. Tim. &
 65. in Gen. Orig. ho. 7. in Ezech. Bern. serm. 66. in Cant. Aug ep.
 137. Euseb. apud Damasc. lib. 3. Parall. cap. 45.

he

he will be acknowledged, receiued,
 heard, & obserued, in his Ministers:
 whereas he hath said: (b) *Vpon the* (b) Mat. 23,
 2.
 Aug. ser. 49.
 de verb. Do.
 cap. 5. &
 sequ.
 Chrys. hom.
 85. in Ioan.
Chaire of MOYSES haue sitten the
Scribes & Pharisies. All things there-
fore whatsoeuer they shall say to you, ob-
serue yee, and doe yee: but according to
their workes doe you not, for they say and
doe not. But amongst those that be
 euill, there is a choise to bee made,
 that we may vnderstand: that for as
 much as concerneth the office and
 authority of teaching: we doe owe
 faith and obedience vnto those on-
 ly who beeing lawfully ordained &
 sent by Bishoppes, doe professe the
 sound Doctrine of the Church. But
 of others we must carefully beware
 as of enimies & pestiferous persons.

Touching which matter the most
 auncient I R E N E V S, most wiselie
 admonisheth and teacheth in this
 manner: *Wee are* (c) *bound to heare* (c) Lib. 4. ca.
 43. vide ccc.

Q 2

those

dem.lib.3.
cap.2.&.3.

those that are Priestes in the Church, which both haue succession from the Apostles and haue receiued the grace and spirite of trueth with this succession of Bishop-like authority: but as for others, which depart from this principall succession; in what place soeuer they be gathered together, we must haue the in suspition either as Heretickes and men of euill Doctrine, or as sowers of Schisme; and proude persons. And a little (d) after, Wee must (saith hee) eschewe all such: And cleaue vnto those who doe keepe (as we haue said before) the Apostolicall Doctrine, and doe together with the order of Priesthood, exhibite sound speeche and conuersation without offence, to the confirmation and correction of others.

(d) Lib.4.
cap.44.

(e) Lib. de
praefat. c.41.

Thus writeth that IRENEVS, whose master was POLICARPE the disciple of S. IOHN the Euangeliste. And not vnlike to this teacheth TERTVLLIAN, (e) who dothe

exprobrate the Heretickes in this manner, saying: *their ordinations are rashe, light, and vnconstant: sometimes they place Neophites, sometimes those that are tied to the world, sometimes eue our Apostataes, that they may binde them with glory, whereas they cannot with trueth. There is neuer more easie preferment, than in the Campes of Rebels: where the very being, is deserueing. Therefore one is a Bishoppe to day, and another to morrowe: to day he his Deacon, who to morrowe is a Lector: to to day he is a Priest, who to morrowe is a Lay-man: for euen vnto Lay-men doe they (f) enioine Priestly offices. Thus farre TERTULLIAN, very liuely painting out vnto vs, the peruerse customes, not of his owne time only, but of this our age also; & shewing the preposterous endeuours of Sectaries, in the disturbing of holie thinges and ordering of Ministers.*

(f) Vide Epi
phau. hares.
24. & 49.

Q 3

& What

8 *What is the vertue and effect of this Sacrament?*

(a) Con. Flor
& Trid. &
Aug. lib. 2.
ep. Parm. ca.
13. & in cap.
10. l. 1. reg.

THE vertue certes is singular, & the effectes are manifolde. For they which rightly receiue these seuen orders which we speake of, doe also receiue a spirituall grace (a) & power, that they may holisomelie execute, all such thinges as doe appertaine to the proper functions of their orders, and are appointed fitte Ministers, betweene God and his people. Wherupon S. AMBROSE saith, (b) *A man that is placed in the order, of an Ecclesiasticall office, hath grace, whatsoeuer he be; not truly of him selfe, but of his order, by the operation of the holy Ghost.*

(c) Act. 6, 5.
8. 10. & 13,
2. & 14, 20.
& 15, 2. 42.
1. Tim. 4, 14.
Tit. 1, 5.

Furthermore the said parties that receiue orders (c) haue thereby a certaine, and euident testimonie, whereby they may commend and approue both themselues, and their
Mini-

Ministeries also vnto others.

Cyp. ep. 76.

And so it commeth to passe that they being as it were, marked with those orders, and being separated vnto the ministerie of the Church; are well knowne and esteemed according to their degree, and verie worthely honoured. But woe be to them; (d) whom, not the example of AARON, that was called by God doth induce; but seditious humors and swelling of the minde, like vnto OZIAS the king, doth cary hed long to the occupying & vsurping by whatsoeuer meanes the offices of Priestly dignitie, vpon whome this speach of God doth fitlie fall:

(d) Num. 16, 31.
Heb. 5. 4.
1. Par. 13, 10.
2. Reg. 6, 6.
2. Par. 26, 16.

(e) *I did not send Prophets, and they did runne: I did not speake to them, & they did Prophecie.* And these, the Scripture warneth vs not to accounte as Ministers of the Church, but to eschew as (f) Theeues, Robbers, Fox

(e) Hier. 23, 21. & 14, 14
& 27, 15. & 29, 9.
(f) Io. 10, 1.
Cant. 2, 15.
Act. 20, 29.
Mat. 7, 15.

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es, Dogges, and Wolues: because they doe not enter in by the dore, but either of their owne rashnesse, or for the fauour only of some ciuill magistrate, (*g*) or the popular multitude, (*h*) they assume vnto themselves Ecclesiasticall offices, seazing vpon those holy functions, without any lawfull calling & ordering:

(*g*) Trid. sess.
23-cap. 4.
(*h*) Laod.
can. 13.

* Ro. 10, 15. * *But how shall they preach vnesse they besent?* as S. P A V L being one himselfe that was (*i*) separated vnto the worke, doth say.

(*i*) Act. 13, 2.

Doubtlesse, order beinge once broken, (*k*) and Priestthoode taken away: the Hierarchie and princely disposition of the Church, consisting as well of Priests, and other ministers, as also of Bishoppes rightly ordered, woulde come to decay: Neither shoulde the Church be that, which it is called, a Campe sette in battaile araye: (*l*) nor the true

(*k*) Vide Leonem. ep. 87
ad Epif Afr.
& Greg. li. 4.
ep. 52. Dion
cap. 5. eccles.
hier.

(*l*) Cant. 6, 9.

true and lawfull Ministers of the Church, should be discerned: the office and authoritie of teaching would become contemptible: the dispensation of the Sacramentes would be vnfaithfully and preposterously performed, yea and altogether frustrate: finally the functions of the Church would be perturbed: and (as the prooffe it selfe too much doth shewe) newe and false Doctrines would increase and swarme by the means of these newe and false Ministers of Christ his spouse: wherby the Church would often be shaken with fore & deadly comotions, as we doe in our daies feeble by experience. And for that cause the Apostle (m) Saint P A V L hath not only set down diuerse degrees of Ministers in the Church: but hath also shewed howe wholesome and necessarie they be: in so

(m) 1. Cor.
12, 28.

Q 5

much

much that hee affirmeth that they
 (n) Ephes. 4, were giuen by (n) God vnto the
 11. church, (as it hath bin said before.)

*To the consummatiō of Saints, vnto the
 worke of the Ministerie, vnto the edifi-
 ing of the body of Christ: that now wee
 be not children wauering, and carried
 about with euery winde of Doctrine, in
 the wickednesse of men, in craftinesse to
 the circumuention of error.*

And certes, this is a most euident
 & sure note of the Church: in that
 wee see that perpetuall, and neuer as
 yet, at any time interrupted succeſſi-
 on of Bishops, & of lawefull orders
 in the same, which God hath pla-
 ced there-in for the perfect gouern-
 ment, of this his kingdome. And
 therefore this institution of Mini-
 sters as a most firme (o) knitting to-
 gether of the Church, and a most
 pretious bonde to preferue vnity,
 is the more carefully to be retained,
 and

(o) Iren. lib. 3
 cap. 3. & lib.
 4. cap. 43.
 Optat lib. 2.
 cont. Douat
 Aug. ep. 163

and euen in the euill Ministers of the Church (as we said before) because of Gods ordinance is euer to be honored. Which S. A V G V S T I N E well vnderstanding saith: *Into that (p) order of Bishops, which is deriued from P E T E R himselfe, euen to A N A S T A S I V S, who nowe sitteth in the same Chaire; If any Traitor had in those daies crept in: it had beene nothing preiudiciall vnto the Church and vnto Innocent Christians: for whom our Lord was so carefull and prouident, that he saith of euill Prelates, (q) whatsoeuer they say, doe yee; but according to their workes doe yee not.* Thus farre Sainte A V G V S T I N E.

OF THE SACRAMENT OF MATRIMONY.

I What is Matrimony?

Matrimony, is a laweful (a) conjunction of a man & a woman instituted by God, that they maie leade

& 42. &
con. epist.
Fund. c. 4. &
in Psal. cont.
part. Donat.
Tert. de pre-
script. c. 36.
(p) Ep. 165.
vide l. 2. con.
lit. Petul. c. 51

(q) Mat. 23.
3.

(a) Aug. li. de
fid. & op. ca.
7. & lib. 1. de
nupt. & cō-

eup. cap. 10. & 21. lib. de bono cōiug. ca. 24. Amb. in c. 5. Eph. Pet. Damia. ser. 1. de de- dic. Lucius. 3 in 5. Decret. tit. 7. c. 9. Cō- stant. Conc. ses. 15. artic. 8. Trid. ses. 24. can. 1. (b) Gē. 24. 57 Tob. 7. 15. Amb. de in- stit. Virg c. 6 (c) Calixt. 1. ep. 2. Later. can. 50. Trid ses. 24. can. 3. & 4. & de refor. Matr. c. 2. & sequ. (d) Gen. 2. 23. Mat. 19. 6. 1. Cor. 7. 10. Eph. 5. 21. (e) Gen 2. 23 Fulg. ep. 1. cap. 3. Isid. lib. 2. offic cap. 19. (f) Chry ho. 20 ad Eph. in moral exhort & ho. 5. in 1. Thess. (g) 1. Cor. 7. 9. 10. Aug. li. 9. de Gen. ad lit. c. 7. Chry. in Ps. 43. & ho. 3. de verb. Isaia. vidi Dominū.

leade together an vndcuided socie-
 ty of life. I say, lawefull, that there
 may be mutual (*b*) consent of both
 partes: and that there be not found
 betweene them the degrees, as they
 call them, of (*c*) Consanguinity &
 Affinity, and other thinges of the
 like sort, either prohibiting, or disa-
 nulling Matrimony. Of which Ma-
 trimoniall Coniunction, if thou
 wouldest knowe the first author, it
 is (*d*) God himselfe, most excellent
 and mightie, who ioyned the first
 Couple and Parents of mankind in
 Paradise it selfe, and honored them
 with his benediction. But if thou
 regard the ende why it was institu-
 ted, it is no other but the propaga-
 tion of (*e*) mankind to the glory of
 God: and a familiar and faithfull
 liuing together (*f*) of Man & Wife:
 And finally, the auoiding (*g*) of for-

nication, in this imbecillitie of a corrupted nature.

2 *Howe is Matrimony a Sacrament?*

IN that the (a) most strait coniunction, which is betweene Man & Wife, is an holy and conuenient signe ordained by God, whereby is signified the most holy and firme coniunction of Christ the Bridegroom & the Church his Spouse. This very signe profiteth vnto Christian Couples, to receiue the grace of God, when they doe rightly enterprise (b) Matrimony. Which grace maketh perfect (c) naturall loue, & confirmeth an indissoluble vinity betweene them, and sanctifieth them, that they may not onely bee, & abide (d) two in one fleshe according to their vocation, but euer preserue mutual fidelity, peace, loue, and singular concorde. And so that is accomplished in them, which

(a) Amb. in cap. 5. Eph. Aug. vt supr. Ifid. lib. 2. offic. ca. 19. Conc. Flor. Trid. ses. 24. in Doct. de Sac. Matr.

(b) Tob. 3. 16. & 6, 16. & 8, 9. Euarist. ep. 1. Trid. cap. 1. refor. Matr. (c) Chrys. ho. 20. in ep. ad Eph Amb L. 1. de Abrah. cap. 7.

(d) Gen. 2. 24.

(e) Heb. 13, 4
Fulg. ep. 2.
cap. 5.

(f) Ephes. 5.
32. Amb.
ibid. Leo. ep.
92. ad Rust.

(g) Lib. 1. de
nupt. & con-
cup. cap. 10.
& 21.

(h) Eph. 5,
25.

(i) Aug. li. de
bono coniu.
cap. 18.

which the Apostle teacheth; (e) *Marriage honourable in all, and the bedde vndefiled.*

Wherefore the same Apostle (f) S. P A V L, where hee handleth the mystery of such coniunction, saith plainly: *This is a great Sacrament: But I speake in Christ & in the Church.*

So also S. A V G V S T I N E: Not (g) only (saith he) *fruitfullnes; the profite wherof consisteth in Issue: not only Chastitie; whose band is fidelitie: but also a certain Sacrament of mariage is comended vnto faithfull couples. Whereupon the Apostle saith, (h) Husbands loue your wiues as Christ also loued the Church.*

And (i) againe the same holy Father: *In mariage; of more value is the holinesse of the Sacrament then the fruit fullnesse of the wombe.*

3 *Can Matrimonie euer be dissolued?*

THat Matrimonie cannot be dissolved, but that the bond thereof

of is perpetuall: those wordes of the first man A D A M doe declare: (a) (a) Gen. 2, 24

A man shall leaue his father and mother and shall cleaue to his wife, and they two shalbe in one fleshe. Which thing (b)

Christ also confirmed, when he repeated the wordes of A D A M, euen as the wordes of God himselfe, adding this also: *That which God hath ioined together, let not man separate.* And in an other place he teacheth: (c) (b) Mat. 19, 5
Mar. 10, 7.
Orig. tract. 7.
in Matth.

Euery one that dimisseth his wife, and marieth an other: committeth aduoutrie: and he that marieth her that is dimissed from her husband, committeth aduoutrie. Moreouer S. P A V L setting forth this lawe of God, and inuiolable ordinance touching the perpetuall firmnes of the knotte of wedlocke, saith: *To them* (d) (c) Luc. 16, 18.
Mar. 10, 11.
Rom. 7, 2.
Can. Ap. 48,
Ambr. in ca. 16. Luc.

that be ioined in matrimonie not I giue commandement, but our Lorde; that the wife depart not from her husband: and (d) (d) 1. Cor. 7, 10.
Aug. de adult. coniug. lib. 2. cap. 3.

if

& 9. & hoi. *if shee departe, to remaine vnmarried,*
 49. ex 50. c. 2 *or to be reconciled to her husband. And*
 Concil. Mil. *let not the husband put away his wife.*
 Can. 17. *And afterwarde he addeth: (e) A*
 (e) Ibid. Ver. *woman is bounde to the lawe so long time*
 39. & Rom. *as her husband liueth.*
 7, 2.

Therefore, euen although there
 be noe hope at all of any issue, (f)
 and neuer so many discōmodities
 of life and hard chaunces doe fall
 out: yet Matrimonie once contra-
 cted standeth in force, & is so firme
 and sure, especially if it be consum-
 mate; that so long as life lasteth, it
 can neuer be dissolued. And for that
 cause, one partie cannot wholly be
 diuorced frō the other, vnlesse hap-
 pilie it be, (before any carnall copu-
 lation had betweene them) for to
 take in hand some rule* of religious
 life. But where certaine causes doe
 occurre for which sometimes ma-
 rried folkes maye be separated, the
 band

(f) Aug. de
 bo. coniu. c.
 7. 15. 18. 24
 Hier. in Epi-
 taph Fabiol.
 cap. 1.
 Ifid. lib. 2.
 offic. cap. 19.

* Decret. lib.
 3 tit. 32. c. 2.
 & 14. &
 Trid. sess. 24.
 can. 6.

band is not therfore broken, but the
 (g) communitie of the bed, and co-
 habitation which was before, is hin-
 dered. The cause wherof, we say,
 doth consist in Christ himselfe who
 hath ioined, and lincked vnto him-
 selfe with a speaciall, perpetuall, and
 most inseperable vnion the Church
 (h) his onely spouse and euer most
 deare vnto him. And not only this
 same cōiunction, which is between
 man and wife, hath such firmenesse
 of a matrimoniall bond: but it doth
 also vtterly exclude, all polygamie,
 (that is to wit) that diuers women
 doe not marry to one man, (i) or
 one woman be espoused to diuers
 husbands. Wherefore Christ to the
 intente that he mighte both more
 firmelie establish and reduce matri-
 mony to that more pure, and pri-
 mitiue estate, which it had at the
 begining: very significantely hath
 R said

(g) Con. For
 Trid. sess. 24.
 can. 7 & 8.
 Ann. l. 1. de
 adult. con.
 cap. 11.

(h) Ephes. 5,
 22. 32.
 Cant. 5, 16
 2. 9.

(i) 1st lib. 3.
 offic. cap. 19.
 Trid. sess. 24.
 can. 2.

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(k) Gen. 2. 24 said: *(k) They two shall be in one fleshe.*
 Mat. 19. 5. And againe: *Nowe are they not two*
 Mar. 10. 7. *but one fleshe.*

4 *Is Matrimonic permitted to euery
 one?*

(a) Epiph. **N**Oe surely, for the holy Apo-
 hgr. 61. con. stles haue deliuered, as (a) EPI
 Apostolicos. PHANIVS saith, that it is a sinne to
 turne vnto mariage after Virginitie
 once decreed and establisshed by
 (b) Hier. lib. 2 vowe. And S. HIEROME (b) af-
 cont. Iouin. firmeth it to be such and so greate a
 cap. 7. Baf. sinne, that he saith, that Virgins that
 de Virg ni- marrie after consecration they are
 tate. & ep. not so much aduoutresses, as ince-
 ad Virg. laps. stuous persons. And S. AVGVST-
 (c) In Psa. 83. TINE saith: (c) *A Virgin, which if she*
 vide eund. in had married had not sinned: being once
 PC 75. & de a Nunne; if she marrie, shalbe reputed
 bono viduit. an aduoutresse from Christ. For she hath
 cap 8. 9. 11. looked backe from the place, vnto which
 Occum. in she came before.
 1. Cor. 7.
 Cypr. ep. 62.
 Chry. de virg
 c. 39. Fulg
 ep. 1. c. 6. & 7

Therefore that which the Apo-
 stle

He hath: (d) *It is better to marrie then to be burnt: (as S. AMBROSE doth learnedly declare) (e) appertaineth to her that is not yet promised; to her that hath not as yet received the veile. But shee that hath espoused her selfe to God, and hath received the holy veile: she is now married; she is now ioined to an immortall husband. And if now she will marrie, according to the common lawe of wedlock: she committeth aduoutrie, she becometh the handmaide of death. Thus writeth S. AMBROSE.*

(d) 1. Cor. 7.
2.
(e) Lib ad
Virg. lapt. c.
5. Hier. lib. 1.
in Iouin. ca.
7. Aug. lib. 1
de adult. c. 6.
c. 15. & c. 8.
de bono vi-
duit. Oecū.
in 1. Cor. 7.
Isid. lib. 2. de
offic. cap. 17
Leo. ep. 92.
ad Ruit. c. 14

Wherefore that was a very worthy decree of IOVINIAN the Emperour, (f) and put into the Codex by the Emperour IVSTINIAN: (g) *If any man dare presume, I will not saye to ravishe, but euen to assaile by inticementes, holie Virgins for to marrie them: let him be punished with death.*

(f) Sozom.
lib. 6. hist. c.
3. Niceph. l.
10. cap. 39.
(g) l. Si quis
C de Episc.
& Cler.
2 Turon.
cap. 21.

Now the same reason in euery

R 2 respect

respect and the same Iudgemente standeth in force concerning (b) Mounkes, and those that (i) haue receiued holy orders. For they haue damnation, if letting lose the bridle to licentiousnes, they frustrate or (as the Apostle speaketh) (k). make voide their first faith giuen to God and to the Church. Who haue voluntarily barred themselues of wedlocke, either expressly by vow binding themselues to the obseruance of a sole and single life: or by taking of holy orders, at the least virtually and in effecte (l) approuing & protesting the same.

Let them therefore giue care vnto the word of God. (m) *If thou hast vowed any thing to God: delay not to performe*

(h) Basil. qu. 14. di. Expl. & ser. 1. de instit Mon. & constit. Monast. ca. 22. & ep ad M nachum elaps. Chrys epist. 6 ad Theod. laps. Leo. ep. 92. ad Rust. ca. 13. 14. 15. Aug. in Psa. 75 & ser. 1. de o'nun. vita Cler. ca. 4. Chalc. Syn. c. 16. (i) Epiph'an. hære' 59 & in o'pend. Doctr Hier. lib. 1 cont. Iouin. c. 19 & adu Vigil. cap. 1 Aug lib. 2 de coniug. cap. 20. Fulg de fid. ad Pet cap. 3 Greg lib. 3 ep. 34. Leo. ep. 92. ad Rust. c. 3. & ep. 84. ca. 4. Bern. serm. 65 in Cant. Trid. sess. 24 can. 9. (k) 1. Tim. 5. 12. Carthag 4 can. 104. Aug de bono Vid. cap. 8. & 9. Isid. lib. 2. offic. cap. 18. (l) 6 Decret lib. 3. tit. 15. (m) Eccles. 5. 5.

forme

forme. (n) And whatsoeuer thou hast vowed; doe thou performe. Then in an other place: (o) Vow yee, and pay your vowes to your Lord God. Yea & Christ himselfe teacheth: (p) No man putting his hande to the plough, and looking backe; is apte for the kingdome of God. 5 Doth the Church therefore compell any to liue single?

SHe truely being a most kinde & careful mother constraineth not: as binding no man by lawe to liue single, but of those that haue of their owne accorde receiued that lawe (as hath bene saide) she requireth that they doe not breake (a) Religion, nor violate and cut off that couenant which they haue religiously made with Christ & his Church.

Therefore are they iustly vrged to stand to their promises, and to keepe that Euangelicall Councell which they haue once firmly em-

R 3

braced

(n) Ibid. & Deut. 23, 21

(o) Ps. 75, 12

(p) Luc. 9, 62.

Pern ep. 2. ad Fulcor.

Ancl. ep. 4.

(a) Beda. lib.

2. de tabern.

cap. 9. & in

Luc. 1. Hier.

in cap. 1 ad

Tit. & in A-

pol. cont. Iou-

uin. c. 3. & 8.

Orig. ho. 23.

in Num.

Amb. ep. 32

& L. i. c. 11.

cap. 50.

Euseb. l. de-

monst. Eu.

cap. 9. vide

Canonica

dist. 22. & 32.

braced: whereof S. PAVL saith:
 (b) 1. Cor. 7, *And (b) he that ioineth his Virgin in*
 38. *Matrimony, doth wel,* (to wit, so long
 (c) Theoph. as she is not bound (c) with the vow
 ibid. Hier. of single life) *and he that ioineth not,*
 lib. 1. cont. *doth better.* And againe: (d) *It is good*
 Iouin. ca. 7. *for a man not to touch a woman.* For (e)
 Greg. in. ca. which cause, the Euangelicall Eu-
 15. l. 1. Reg. nuches (f) oras TERTULLIAN
 Epiph. harr. (g) calleth them, *Voluntarij spadones,*
 61. that haue cutte themselves for the
 (d) Ibid. v. 1. kingdome of heauen, that they may
 (e) Mat. 19, bee holie (h) in bodie and spirite;
 12. in flesh, & yet without flesh, warfa-
 (f) Esa. 56, ring vnto God: are both cōmended
 3. & ibi by Christ: and haue alwaies beene
 Hier. Basl. highly cōmended in the Church.
 de Virginit. And in this matter, is a double error
 Aug. de san. that we haue to take heede of: The
 Virg. ca. 24. one is of those men which with Io-
 & 25. VINIAN do so extol Matrimonie,
 (g) Lib. 1. ad that they either (i) matche, or (k)
 Vx. cap. 6. preferre this estate before single-life
 (h) 1. Cor. 7, or
 34. (i) Hier. li. 1.
 in Iouin. c. 2
 Aug. her. 82
 (k) Trid. ses.
 24. cap. 10.

or Virginitie: whereas (l) S. PAVL ^{(l) 1. Cor. 7. 38.} certes, and all the Fathers doe evidently affirme the contrary. Another is of those which cauil, that continency & single life can hardly bee performed by Christian men, and therefore they contend that no man ought easily to vndertake it, or religiously to promise it. For these mē vnderstand not, the plenty & abundance, of the grace of the Gospell: which is such, and so great, giuē by Christ so many Ages, & daily giuen to those that belecue, (m) aske, seeke & knocke: that these men finde the yoake of our Lord sweet; & the way of continency, no lesse pleasant, thā holesome. In the number of whom S. PAVL was, who plainly affirmeth.

(n) *God is faithful, who wil not suffer you to be tempted aboue that which you are able: but wil make also with temptation,* ^{(n) 1. Cor. 10, 13.} *Ishue.* Wherefore S. AVGVSTINE

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(o) Aug. in
Psal. 75.

explicating (o) in a certaine place this sentence, *Vowe, & pay your v:ues vnto our Lord God:* writeth thus: *Bee yee not slothfull to Vowe: for you shal not, by your own strength fulfil the same. You shal fail, if you presume of your selues. But if you presume of him to whom you doe vow: spare not to vow: you shal performe it with security.* And againe in another place: (p) *A happy necessity which forceth a man to that which is better.*

(p) Ep. 45.

6 What is the summary Doctrine
of the Premises?

THose things that haue beene hitherto spoken according to our purposed breuity; are onely to this end, that the simpler sorte maie haue the Catholike verity, touching the seauen Sacramentes of the Church. Which are founde, certes, to be of two sortes.

(a) Conc.
Flor.

For (a) some, as the first fiue doe aduaunce the particular welfare of
euery

every faithfull man: And the rest (to wit the two latter) doe serue for the multiplying of Gods people, & propagation of the Church. Both which effectes they doe worke by Gods holy ordinance for our behoofe most necessarie.

For, (b) Baptisme doth regenerate to the spirituall life, which is in Christ. Confirmation doth adde force and (c) strength vnto the regenerate. The Eucharist is meat, (d) drinke, and voiage prouision vnto the waifaring man. Penance being a present (e) remedie against all the maladies of the minde, doth correcte a man when he is fallen, and cure him when hee is wounded. Then succedeth (f) Extreame Vnction, which in the laste conflict with death, doth fence & comforte the Passenger. Then holy Orders (g) yeeldeth Ministers vnto the Church,

(b) Io. 3, 5.
Tit. 3, 5.

(c) Act. 8.
17.

(d) Io. 6, 51.
55.

(e) Io. 20,
23.
Ezech. 18,
30. 31.

(f) Iac. 5, 15.

(g) Tit. 1, 5.
1. Cor. 4, 1.

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Church, which may haue authority in holy thinges, and may rightly gouerne, dispence, conserue, & apply, all those things which we spoke of before. Finally Matrimony, increaseth the *(b)* Christian people, and prouideth for mans incontinencie.

(h) Eph. 5,
32.
1. Cor. 7, 2.

Where also this difference is to be obserued, that Baptisme, Confirmation, and Orders, being once giuen, can neuer be *(i)* iterated. Also Baptisme must of necessitie be taken *(k)* of all. The Eucharist of those that haue *(l)* the vse of reason. Penance *(m)* of those that are fallen. But it is at thy discretion to vse any of the rest, so that thou haue none in contempte, or doest neglect the against Iustice & equitie when the time requireth.

(i) Concil.
Flor. Trid.
sess. 7. Can.
9. de Sacram. in
genere.
Aug 2. con.
ep. Parm. c.
13.
(k) Io. 3, 5.
(l) Trid. sess.
21. cap. 4.
(m) Apoc. 2,
5.
(n) Luc. 10,
33. 1. Cor.
4, 1.
Io. 20, 23.

These are therefore the preseruatues and diuine remedies, which that *Samaritane* *(n)* full of all mercie hath

hath ordained, & committed to the Prelates of the Church to be dispensed, for the well curing vndoubtedly of the sicke, that is to saye of all sinners in the Church, euen vntill that, they obtaine if they will their true and perfite health. Which remedies rightly to vnderstand, holisomely to receiue, and faithfully to apply vnto others: is not a pointe certes of humane cunning, but of Christiā wisdom. Of which whereas we haue now spoken enough, according vnto the scope of our present purpose: It now remaineth that by the helpe of Christ, we passe ouer to the other part of this worke, which containeth Christiā Iustice.

Ecclesiastici 4 ver. 12.

WISDOM E inspireth life into her children, and entertaineth those that seeke her: and she will goe before in the way of IUSTICE: and he that loueth her, loueth life.

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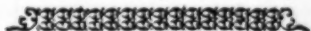
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THE FIFTH CHAPTER OF CHRISTIAN IUSTICE.



1 *What thinges doe belong to Chri-
stian Iustice.*

ALL such thinges maie bee re-
duced vnto two pointes, which
are comprehended in these wordes.
(a) *Decline thou from euil, & doe good:*
as also E s A Y teacheth: (b) *Cease yee
to doe peruersely, and learne to doe well.*
This is that which (c) S. P A V L ad-
monisheth, that the olde man with
his actes must be put off, & the new
man must bee put on, in Iustice and
Holinesse of trueth. The first confi-
steth in knowing & eschuing sinnes,
for they are vnto mortall men the
greatest euills that can be. And the
latter standeth in the desire & pur-
sute of thinges that be good.

Aug. ser. 19.
de temp.
Chrys in PC
4. & ho. 16.
in epist. ad
Ephes.
Prosp. sent.
98. ex Aug.
(1) Psal. 36,
27. & 33, 18
1. Pet. 3, 10.
11.
Tob. 4, 13.
(b) Esa. 1, 16
Eccli. 3, 32.
Ro. 12, 10.
(c) Col. 3, 2.
Eph. 4, 16.
17. 18. 19. 20.

But

(d) Bern. ser.
1. de Pentec.
(e) Aug. de
grat & lib.
arbit, ca 9.
15. & 16.
Itē in Ench.
c. 32. Hier
lib. 2. in Io-
uin. cap 2.
Conc. Trid.
fess. 6. can. 2.
(f) 1. Io. 3, 8.

But to the intent that wee may per-
forme (d) both these offices apper-
taining to Iustice; Gods grace hath
beene by I E S V S C H R I S T pur-
chased and promised vnto vs, and is
euer most necessarie. By meanes of
which, both preuenting vs, (e) and
cooperating with vs: that effecte is
wrought in vs which S. I H O N affirm-
meth: (f) *He that doth Iustice is iust:
euen as he also is iust.* Moreouer he ad-
deth: *He that committeth sinne, is of
the Deuill.*

(a) Lib. de
duab. anim.
c. 11. & l 1.
retract. c. 15
& 13. lib de
Gen. ad lit.
imperf. c. 1.
(b) Lib. 22.
cont. Faust.
ca. 27. lib 1.
contr. 2. ep.
Pelag. c. 13.
(c) Lib. de
Paradiso. c.
3. Aug. lib. 2

2 What is sinne?

SINNE (as witnesseth S. A V G V S
TINE) (a) *is a will to retaine or ob-
taine that which Iustice prohibiteth, and
from which it is in mans power to ab-
staine.* And in an other place he tea-
cheth, that, *sinne (b) is, whatsoeuer is
spoken, donne or desired contrary to the
lawe of God.* And Saint A M B R O S E:
*What is sinne (c) saith he, but the trans-
gression*

*gression of Gods lawe, and the disobay- de consens.
ing of the heauenly precepts. Euang. c. 4.
Bed. in ca. 3.*

3 *How many kinde of sinnes be there? cp. 1 Ioan.*

THree, (a) Originall, Mortall, (a) Aug. in
and Veniall. Ench. c. 64.

The first we call Originall, which (b) being transfused, by A D A M the (b) Trid.
first Father of mankinde; and con- conc. sel. 5.
tracted by vs in our very concepi-
on: (c) is taken away by Baptisme (c) Ps. 50, 7.
in Christ.

Whereof, S. P A V L speaketh in
this manner: (d) *By one man sinne en- (d) Ro. 5,
tered into this worlde, & by sinne death: 12.
and so vnto all men death did passe, in
which all sinned . And againe, speak-
ing vnto the Baptised, to the intent
that he might shewe, that the force
of Christian Baptisme did extend
to the purging of this sinne also; he
plainly testifieth: You (e) are washed, (e) 1. Cor.
you are sanctified, you are iustified in the 6, 11.
name of our Lord I E S V S C H R I S T,
and*

and in the spirite of our God.

But Mortall sinne; is that actuall sinne (as they call it) which taketh away spiritual life, and bringeth the death of the soule of him that sinneth: which death, separateth a man from God and his (f) kingdom; & maketh him worthie of euerlasting punishment. Whereupon it is written; *The (g) stipend of sinne, death. (h) Iniustice, is the procurement of death: and the vngodly haue inuited her, with handes and wordes.*

Finally, a veniall sinne is certes actuall, but it is such a sinne as doth not make a man the enemy of God, & whereof, pardō is easily obtained by the faithfull at Gods hande. Of this hath S. I H O N saide: *(i) If wee shall say that we haue no sinne, we seduce our selues, and the trueth is not in vs.*

And S. I A M E S confesseth plaine-ly: *(k) In many thinges we offende all.*

And

(f) 1. Cor.

6, 9.

Gal. 5, 19

Apoc. 21, 8.

(g) Ro. 6, 23

(h) Sap. 1,

16.

(i) 1 Io. 1, 6.

Aug. lib. 3.

cont. 2. ep.

Pdag. c. 3.

(k) Iac. 3, 2.

And if wee beleeeue the wise man:

The (l) Iust man falleth seauen times a day, and rise he againe (l) Pro. 24.
16.
Eccles. 7, 21.

Now, it is manifest that one sinne is more (m) grievous than another: & it is agreable both to humane & diuine Iustice also, that a greater punishment (n) is due to the greater sin. And for that cause hath Christ put this difference, betweene the faulte and the punishment of one that sinueth wittingly, & of another that sinneth vnwittingly: (o) *That* (o) Luc. 12, 47.
servant, saith he, *that knewe the will of his Lorde, and prepared not himselfe, & did not according to his wil: shal be beate with many stripes. But hee that knewe not, and did thinges worthie of stripes: shall be beaten with fewe.* And in another place, speaking of the sinne of Anger, and the degrees thereof, he hath giuen this sentence: (p) *Who so-* (p) Mat. 5, 23.
ever is angry with his brother, shall be in

S

danger

danger of iudgement: and whosoever shall say to his brother Raca: shall be in danger of a Councell: and whosoever shall say thou foole: shall be gilty of the hell of

(q) Greg. 21.

moral. c. 5.

Aug. li. 1. de

ser. Dom. in

monte. c. 9.

fire. Where, as (q) S. GREGORY saith, According to the degrees of the

faulte, encreaseth the order of the sen-

tence: whilest Anger without voice;

is bound to iudgement, wherein the

case is discuffed: Anger in voice; is

designed to a Coucel, wher the sen-

tence is determined: Anger in voice

and word, is adiudged to hell fire:

wher finally the sētence is executed

4 Why is sinne to be eschewed?

Eccle. 15, 21

First, because God hath commaun-

(a) Psal. 5, 7.

Eccle. 12, 3.

Sap. 14, 9.

Pro. 15, 8, 9.

Excd. 23, 7.

ded none to doe wickedly, and hath

giuen no man space to sinne, but (a) ha-

teth all those that worke iniquitie.

As the Scripture expressly testifieth.

Neithr is any thing more odious

& hatefull to God, who (b) other-

wise loueth all thinges that are, and

pro-

(b) Sap. 11,

25.

prosecuteth nothing with hatred & punishmēt, but only sin, which truly neither in (c) heauē, nor in earth, (c) Esa. 14, 11. 12. hee suffreth to escape vnpunished. 2. Pet. 2, 4, 5.

Moreouer, sinne, (that we maie see howe execrable & abominable a thing it is:) was the (e) cause that Christ our Lorde, who otherwise committed no (f) sinne him-selſe, did vndertake the C R O S S E, & suffer a most bitter death. For; (g) *Hee was wounded for our iniquities, he was worne out for our wickednesse: our Lorde laide vpon him the iniquitie of vs all: He (h) is the propitiation for our sinnes: and not for ours only, but also for the whole worldes.* (d) Leu. 26, 14 15. (e) Bern. scr. 3. denat. do. (f) 1. Pet. 2, 21. (g) Esa. 53, 5 (h) 1. Io. 2, 2

And therefore, certes, hee hath washed (i) vs from our sinnes in his blood, that as many as euer are buried with him by Baptisme (k) into death, they being (l) dead to sinne, may liue to Iustice & alwaies walke (i) Apoc. 1, 6. (k) Ro. 6, 2. (l) 1. Pet. 2, 13.

- by his grace in (m) newnesse of life.
- (l) 1. Pet. 2, 13. But they that after grace receiued in the Baptisme of Christ, will voluntarily sinne againe: they sinne against Christ, they persecute Christ, they crucifie Christ again, & shalbe punished by Christ the iust Iudge, no lesse then the wicked Heathens. For so S. P A V L teacheth: (n) *If we sinne willingly, after the knowledge of the truthe receiued, now there is not lesse an host for sinnes, but a certaine terrible expectation of iudgemente. Of which persons the Apostle S. P E T E R hath also saide: (o) It was better for them not to know the way of iustice, then after the knowledge to turne backe from that holy commandement which was deliuered vnto them. Wherefore he that standeth, (p) let him loke that he doe not fall, for in falling the latter thinges are become worse then the former.*
- (m) Ro. 6, 4.
- (n) Heb. 10, 26.
- (o) 2. Pet. 2, 21.
- (p) 1. Cor. 10, 12. Luc. 11, 26. Mat. 12, 45. Moreouer, (q) *they which committe sinne*

sinne and iniquitie are enemies to their owne soule; if we beleue the Angell (q) Tob. 12, 10.
RAPHAEL. (r) For a man by malice killeth his own soule. (s) The soule which (r) Sap. 16, 14.
shall sinne, she shall die. And nothing certes is more vnhappy then that (s) Ezech. 18, 4.
death, by which a man is foreuer separated from the company of all the Iac. 1, 15.
Saintes, from the ioye of the Angels and all heauenly Inhabitants, Psal. 33, 22.
& finally from that so soueraigne & eternall (t) good, in the knowledge Ro. 6, 23.
& fruition whereof, consisteth certes the whole welfare and perfite blessednesse of a man.

Besides all this, such is the nature and malignitie of sinne, that it doth not only draw men euen those that be Iust, (v) from God, & from the grace and glory of God: but doth moreouer inthrall them to most extreame and euerlasting euils both of body and soule: & not only in this

(t) Mat. 7, 23. & 25, 11
 Iuc. 13, 27.
 Psal. 6, 9.
 Chrys. ho. 24. in Mat. & 48. ad pop. Itē. ep. 5. ad Theod lapf.

(v) Ezech 18, 24. 33, 12.

life (x) but also in the life to come,
 (x) Iudit. 5, 18. it maketh them most vnhappy: in-
 Ezod. 32, 33 somuch as being brought into the
 Num. 14, 28. power of the Deuils, they are deli-
 Eccli. 21, 4. uered vp to most greiuous tormēt's
 Psal. 10, 6. & all maner of euils for euermore.
 Luc. 16, 22, 23. Wherefore, are those examples to
 be noted, which euery where in ho-
 ly writte are mentioned, cōcerning
 the reprehension and punishment
 of sinners: as of (y) CAIN, (z) PHA
 (y) Gen. 4, 11, 12. RAO, (a) NABUCHODONO-
 (z) Exod. 14, 27. SOR, the (b) SODOMITES, (c)
 (a) Dā. 4, 22 EGYPTIANS, (d) ISRAELIT'S
 (b) Gen. 19, 24. and others, whose wickednesse, the
 Ezech. 16, 49. iust God hath persecuted in most
 (c) Exod. 7, 8, 9, 10, 12, 14. marucilouse and horrible manner.
 (d) Deut. 23, 22. Those sentences also are to be obser-
 Num. 16, 26. ued, which teach that the mische-
 (e) Io. 8, 34. uous pestilence of sinne is to be ef-
 (f) Sap. 14, 9. chewed & detested. As: (e) *he that*
committeth sinne is the seruant of sinne;
Hatefull vnto God (f) is the wicked mā
and

and his wickednesse. Sinne (g) maketh people miserable. (h) Flie from sinne as from the face of an adder. (i) Thou art a God that willeth not iniquitie, neither shal the maliciouse dwel neere vnto thee, neither shal the vniust abide in thy sight. (k) He that shall sinne in one thing, shal lose many good things. (l) All the daies of thy life haue thou God in minde, and take heede that thou doe not at any time consent vnto sinne, and ouerpasse the precepts of our God. These things doe tend to this end, that a man may knowe God a most iust reuenger of sinne: and knowing him may feare him: and fearing him may haue regarde to his owne saluation: and by regarding, may escape the horrible paines of sinners. For, (m) many are the scourges of a sinner.

s What way leadeth vnto sinne?

BY three (a) degrees especiallie, we doe fall into sinne: by Sug-
 S 4 ggestion 27.

(g) Pro. 14.

34.

(h) Eccli.

21, 2.

(i) Pf. 5, 5. 6.

(k) Eccle.

9, 18.

(l) Tob. 4, 6.

7. vid. Chri.

h cm. 8. ad

pop. Antio.

17. in Gen.

51. & 37. in

Io. 28. in ep.

ad Ro. 41. in

Act. & ho.

de Iona.

Proph. Bas.

ho. in Pf. 33.

Aug. propos

42. ex ep. ad

Roman.

(m) Psal. 31.

10.

(a). Aug. lib.

de ser. do. in

monte. c. 12.

& l. 12. de

Trin. c. 12.

Greg. ho. 16.

in Euang. &

l. 4. mor. cap

27.

gestion, Delectation, & Consent.

By Suggestion certes of the enemy: whilst an euill cogitation, or tentation either by the worlde, the fleshe, or the diuell is thrust into vs: and by our owne delectation; when that pleaseth too much the minde, which an euill tentation suggesteth: and finally, with our owne consent also; whenas the will being allured; consenteth deliberately to the sin it selfe: by which consent, the sinne is nowe (b) consummate, so that it doth not only make a man vnclean and vniust, and flea him spiritually: but also maketh him guilty of hel before God although it be not alwaies accomplished in acte. And therefore

(b). Iac. 1, 14
& ibid. Beda
Tob. 4, 6.
Ro. 6, 12.
Mat. 5, 23.

(c) Greg. ad
interrog. 11.
Augustini
Cantuar.

not in vaine is it saide: (c) *that in suggestion is the seede, in delectation the nutriment, in consent the perfection of sinne.*

And if we doe exactly consider, which are wonte to be the degrees of

of sinne: wee shall finde, that first,
 (d) of suggestion, there ariseth co- (d) vide
Greg. l. 4.
mor. c. 27. &
Isid. l. 2. de
sum. bo. c. 23
 gitation; of cogitation, affection; of
 affection, delight; of delight, con-
 sent; of consent, worke; of worke,
 custome; of custome, despaire; of
 despaire, defending of sinne; of de-
 fending, boasting; of boasting, dam-
 nation. This is that long and horri-
 ble cheine of sinnes: these be the (e)
 ropes and fetters, wherewith a man (e) Pro. 5, 22
Psal. 118, 61.
2. reg. 11, 6.
vide Aug. l.
8. conf. c. 5.
Greg. l. 25.
mor. c. 12.
 being bounde, Satan doth misera-
 blie cast him downe hedlong heere
 into all manner of mischiefe, and at
 the last in to the bottomlesse pit of
 Hell. And therefore is it verie re-
 quisite, to discerne and obserue ve-
 rye dilligently these degrees and
 branches of sinnes, that we be not
 thereby deceiued & endaugered.

6 How are sinnes easilie auoided?

First certes, if we doe foresee the
 euils and dangers which doe fol

low after sinne: then if we doe pre-

(a) Pſal. 136,

9.

Iac. 4, 7.

1. Pet. 5, 8.

Ber. ſer. 5. de
quadrag. &

29. ex paruis

& 49. in cant

(b) Ro. 12,

per totum.

Eph. 4, per

totum.

Phil. 4, 5, 8.

(c) Eccli. 18,

30.

sently ſtoppe, (a) and mightily re-
ſiſte their euill entrances and ſug-
geſtions, by which we are eaſily ſo-
licitated to ſinne: laſt of all, if we doe
endeuour to Practiſe the vertues,
(b) contrary to theſe ſinnes: Chriſt
in all theſe things aſſiſting vs.

Wherefore the Eccleſiaſticus gi-
ueth warning: (c) *Do thou not goe
after thy concupiſcences; and from thy
owne will, ſee thou turne away: if thou
doeſt graunt vnto thy ſoule her concupiſ-
cences; ſhe will cauſe thee to be a ioye to thy
enemies:* And heereupon it is alſo
pronounced by a diuine oracle: (d)

(d) Gen. 4, 7.

*Shalt thou not if thou doe well, receiue
well? but if euill, thy ſinne ſhall preſently
be in the gates, but vnder thee ſhalbe the
appetite thereof and thou ſhalt haue do-
minion ouer it.*

(e) Eph. 6, 11

Heb. 12, 3.

And here, that ſpirituall armour
taketh place, wherewith S. P A V L
will

will haue the souldiers of Christ to be garded, against sinne and all the deceipts of the deuill, that they may striue againe sinne, resist in the euill day, and extinguish all the dartes of the most wicked one.

OF THE SEVEN CA-
PITAL SINNES.

*1 Which are the sinnes, that are speaci-
ally to be noted?*

TRuely, those, thar are called Capital, bicause they are, as it were the fountaines or heades of all the rest, & out of which as out of a corrupted roote, very pestilent fruites doe spring, and as it were by a long race, all kinde of vices, & turpituds, scandales, harmes, corruptions, & mischeifs of mankind, doe descend, and breake out with great violence.

2 How

*2 How many such capitall finnes
are there?*

vide Greg.
13. mor. c. 31
& Cassia
collat. 5. & 1.
5. & sequen.

Seuē; which are numbred in this manner: Pride, Couetousnesse, Lecherie, Enuie, Glotonie, Anger, Sloth. But as these are euer to be detested & eschewed; soe the seuen vertues opposite vnto these vices, are to be followed with very great diligence and affection, if we seeke the life of our soule. To Pride; contrarie is (a) Humilitie: to Couetousnesse; (b) Liberalitie: to Lecherie; (c) chastitie: Charitie (d) oppugneth Enuie: Abstinence (e) is opposite to Glotonie: Patience (f) to Anger: finally Deuotion (g) or Godly diligence, & diligent pietie expelleth Sloth.

(a) Colof. 3,
12.

(b) 2. Cor. 9,
5.

(c) Act. 24,
25.

(d) 1. Cor. 13
4.

(e) Eccli. 31,
19. 31.

(f) Heb. 10,
36.

(g) 1. Cor.
15, 58.

(a) Vide

Chryl. ho. 43
ad pop. Anti
och. Ber. de
grad. humil.
Greg. 34.
mor. c. 17. &

*3 What is Pride, and what daughters
doth she beget?*

PRide (a) is an inordinate appetite of excellencye, whether it lurke

lurke in the minde or appeare in outwarde shew.

She certes is the mother, prince (b) and Queene of all vices, which principally begetteth this vnhappy offspring; (c) Disobedience, boasting, Hypocrysie, contention, pertinacie, discord, curiositie.

And to the intent that we might auoide this most Pestiferous sinne; holy T O B I E, giueth warning in this maner: *Doe thou neuer permit (d) Pride to beare rule in thy thought or in thy worde: for in it all perdition tooke the beginning.* (e) For this cause is that Apostolicall doctrine: *God resisteth the proud (f) and giueth grace to the humble.* Yea and if we beleeeue Ecclesiasticus: *Pride is hatefull before God, (g) & men.* God hath dried vp the rootes of proud nations & hath planted the humble out of those nations. *Why therfore arte thou proud thou dust and ashes?*

4 What

seq. & l. 23.
c. 7. Prof. ad
Demet. Ifid.
de sumo bo
no l. 2. c. 38.
Fulg. ep. 3. c.
16. & 17.
(b) Greg. l. 3. i
mor. c. 31.
Prosp. lib. 3.
de vit. cont.
cap. 2.
Aug. ep. 56.
B. r. scr. 3. ex
paruis & ser
4. de adu.
(c) Deut. 17.
12. Sap. 5. 8.
Mat. 23. 11.
14. 27..
Prou. 13. 10.
Gen. 49. 7.
Prou. 6. 16.
1. Tim. 5. 13.
(d) Tob. 4.
14.
(e) Eccli. 10.
15. Chryl.
ho. 8. in Ioan
(f) Iac. 4. 6.
1. Pet. 5. 5.
(g) Eccli. 10.
7. 18. 19.

(a) vide Bas.
in ditescant.
& auar. ho.
6. & 7. Prof.
l. 2. de vita
cont. c. 15 &
16. Ifid. de
sum. bo. l. 2.
c. 41. Aug. l.
3. de lib. arb.
c. 17. & ser.
196. de tēp.
Ambr. in lib
de Nabuthe
Iezrael. l. 1.
de Cain &
Abel. cap. 5.
(b) Greg. lib.
31. mor. c. 31
2. Tim. 3, 4.
1. Cor. 6, 8.
Eccl. 11, 31.
33. Zach. 8,
17. Mat. 6,
24. Pro 22,
22. & 21, 13.
(c) Col. 3, 5.
Eph. 5, 5.
(d) 1 Tim. 6
9. Esa. 5, 8.
Mar. 10, 24.
Abac. 2, 6. 9.
Iac. 3, 1.

4 *What is Couetousnesse and of what manner of daughters is she the mother?*

Couetousnesse is an inordinate appetite of hauing. (a) For he is rightly deemed couetouse, not onely that taketh by violence, but also that desireth an other mannes, or couetously keepeth his owne.

The (b) daughters of this bad mother, are Treason, fraude, fallacie, Periurie, Disquietnes, violence, vnmercifullnes, or Inhumanitie, and hardnes of harte: The Apostle condemneth this vice, so as he hath called it the seruice of (c) Idoles: (d) and besides writeth thus. *They that will be made riche, fall into temptation & the snare of the Denill, and many desiers vnprofitable and hurtfull, which drown men into destruction and perdition. For the roote of all euils is couetousnes.* And in an other place we find it written: *nothing*

nothing is more wicked then a Couetouse Eccli. 31, 5. 8
(e) man. Also nothing is more vniust 11. Bar. 3, 16
then to loue money. For this man setteth Psal. 48, 17.
his very soule to sale. And Christ him (c) Eccli. 10,
selfe testifieth: you cannot serue God 9. 10.
(f) and mammon. And againe: be (f) Mat. 6,
not carefull for to morow. Which Saint 25. Chrys.
 P A V L also more expresly deliue- ho. 7. in Io.
 ring, giueth this admonition: (g) Ibidem ver.
Let your maners be without auarice: con 34.
tented with thinges present. For he said, (g) Heb. 13,
I will not leaue thee, neither will I forsake 5. Luc. 12,
thee: so that we doe confidently say: Our 15.
Lorde is my helper: Hauing (h) foode (h) 1. Tim.
and wherewith to be conered, with these 6, 8.
we are content. (a) vide prof
 de vit. cont.

*5 What is Lechery, and what manner
 of offspring doth it ingender?*

L Echerie, (a) is an inordinate ap- (b) Greg. lib.
 petite of vncleane & libidinouse 31 mor. c.
 pleasure. And it (b) bringeth forth 31. Ose. 4, 11
 blindnes of minde, inconsideratiō, 2. Reg. 11,
 inconstancie, headlongnes, loue of 14. Dan. 13,
 him- 56. Pro. 13, 3
 Sap. 4, 12.

Pfal. 51, 6. himselfe, hatred of God, too much
2. Tim. 3, 4. desire of this life, a horror of death
Pfal. 20, 9. and future Iudgement, and despe-
Iac. 4, 4. ration of eternall felicitie.
Eph. 4, 19.
 (c) *3. Reg.* 11

1. Against this sinne which maketh
Eccli. 19, 2 (c) the wise mad; & causeth men to
Hier. in cap become in maner beastes: thus wri-
 4. *Ose.* teth S. PAVL: *Flie* (d) *fornication.*
Amb. l. 1. *Euery sinne whatsoeuer a man doth, is*
de Cain & without the body: but he that doth for-
Abel. c. 5. & *nicate, sinneth against his owne bodye.*
lde *Noe.* & *And in another place thus: (e) For-*
arca. cap. 9. *nication and all vncleanes, or auarice,*
 (d) *1. Cor.* 6. *let it not so much as be named among*
 18. & *ibid.* *you, as becommeth Saints: or filthines,*
Chrys. *or foolish talke, or scurrilitie, being to no*
Aug. de 10. *purpose: but rather giuing of thanks.*
chord. c. 10. *And it is a wonderfull thing that*
 & *ser.* 16. de *Christians are not marueilously (f)*
ver. do c. 10 *ashamed: who doe pollute them-*
 (e) *Eph.* 5, 3. *selues with filthy luste in the sighte*
 & *ibi Hierō* *of God & his Angels, whereas they*
vide sextum *haue consecrated in Baptisme their*
preceptum *bodies*
Decalogi.
 (f) *Amb.* in
 c. 4. *Luc.*
Greg. 16.
mor. c. 31.

bodies and members as pure temples (g) to the holy Ghost, and to Christ our Lord. Hereupon againe saith S. PAVL. Know(h) you not that your members are the temple of the holy Ghost, which is in you, whom you haue of God, and you are not your owne? Then againe; Knowe(i) you not that your bodies are the members of Christ? Taking therefore the members of Christ, shall I make them the members of an harlotte? And finallie he concludeth in this sorte: For you are (k) bought with a greate price. Glorifie and beare God in your body. For (l) fornicatours, and aduouterours, God will iudge.

6 What is Ennie, and what daughters doth she bring forth?

ENnie, (a) is a sadnesse for the good of an other, and a hatred of an other mans felicitie: in respect of Superiours; because hee is not made equall vnto them: and in re-

T

spect

(g) 1. Cor. 3.

16.

2. Cor. 6, 16.

(h) 1. Cor. 6.

19.

(i) Ibid. Ver.

15.

(k) Ibid. Ver.

20.

(l) Heb. 13, 4

1. Cor. 6, 9.

Eph. 5, 5.

Gal. 5, 20.

Apoc. 21, 8.

(a) de hoc

peccato scri-

bit Cypr. ser.

de zelo & li

uore. Bas.

ho. 11. de in-

uid. & 21. in

aliquot scrip

turalocos
Chryl.hom.

44. & 45. ad
pop. Prosp.

l.3. de vita
contēp. c. 5.

& 9. Isid. de
sum. bo. l. 3,
c. 25.

(b) Aug. l. 11
de Gen. ad
li. ct. 14.

Prosp. Sent.
292.

(c) Greg. l. 31
mor. c. 31.

1. Io. 3, 12.
Ro. 1, 29.

Pro. 17, 5. et
24, 17. 21. et
28, 22. Ec-

clef. 4, 4.

(d) Gen. 4, 5.
Iudæ ver. 11

(e) 1. Reg.
18, 8.

(f) Nyffe. in
vita Moisi

Hier. in c. 5.
ad Gal. Greg

3. par. pastor. admon. 11. Aug. ser. 83. de temp. Bern. ser. 24. & 49. in
Cant. & in ser de de tripl. custo. (g) Sap. 2, 24. Chryl. ho. 41. in Mat.

Greg. l. 5. mor. c. 33. & 34. & l. 29. c. 3. Aug. de virg. c. 31 (h) Gal. 5, 26.

spect of inferiors; least they should
be made equall vnto him: and in re
spect of equalls; because they are
equall vnto him, as Saint A V G V S-
TINE (b) saith: & she hath to her (c)
daughters: hatred, whispering, de-
tractiō, exulting in other mens aduer
sities, and afflictiō in their prosperity.

C A I N is reade to haue enuied
A B E L (d) his owne brother, and
S A V L to haue enuied D A V I D
(e) the designed King, his sonne in
lawe. This abhominable vice be-
sides (f) that it is voide of all chari-
tie and humanitie: it also maketh
men most like vnto Demils. For by
the enuie of the (g) Deuill death entred
into the worlde: and they doe imitate
him, which are of his parte. Well ther
fore, dothe the Apostle giue war-
ning: (h) Let vs not be made desirous

of vaine glory, prouoking one an other,
enuying one an other.

7 What is Glotony, and which are her
daughters?

Glotonie is an inordinate (a) ap-
petite of meate and drinke: her
daughters (b) are, foolish mirth,
(c) much talke, scurrilitie, (d) vn-
cleannes, dulnes of sense, & vnder-
standing. And what is more foule
& vnsemely then that a man should
be inferiour to beastes, which are
content with a certain naturall mo-
deration; whilest he maketh him-
selfe a slaue to his bellie, to surfeting
and drunckennes, consuming his
goods, hurting his health, bringing
on diseases, and finally shortning &
cutting off his owne life? For it is a
very true saying: *By meanes (e) of sur-*

(a) Greg. 30.
mor. c. 27.

Ber. l. de pas.
c. 42.

(b) Greg. lib.
31. mor. c. 31

(c) Exo. 32, 6
Iob. 21, 12.

Pro. 10, 19.
Eph. 5, 4.

Greg. 3. par-
te past. ad-
mon. 20.

Chry. ho. 57
ad pop.

(d) Esa. 28, 7.
Eccle. 10, 16

Chry. ho. 44
in Io. & 58.

in Mat.
Hiero. l. 2.

cont. Iouin.
c. 6. & seq. et

in c. 44. E-
zech. & in

c. 5. ad Gal.

Vide de hoc vitio Basil. ho. in ebriet. & luxū Aug. ser. 231. & 232.
de temp. Chryso. in ser. cont. luxum & crapulam & ho. 1. ad pop.
Ant. Isid. l. 2. de sum. bo c. 42. & 43. Amb. de Helia & ieiunio c. 12.
& seq. (e) Eccle. 37, 32. & 31, 19. ps. 77, 29. Num. 11, 33. Deut. 32,
15. Prou. 21, 17.

T 2

scitūg

(f) Eccli. 37, *feiting many haue died: but he that is*
 33 *abstinent shall encrease life. Againe:*

(g) Luc. 21, *abstinent shall encrease life. Againe:*
 34. Vide Bur *In much (f) meat there shalbe infirmi-*
 char. l. 34. de *tie. Therefore Christ cōmandeth:*
 cret. et luon.

parte 13. c. *Looke well (g) to your selues, least per-*
 68. & sequ. *haps your hartes be ouercharged with*
 (h) Eph. 5, *surfeting, & drunckennes. And Saint*
 18. Pro. 20, 1

Hier. in c. 1. *P A V L dehorting vs from drunc-*
 ad Tit. & ep *kenes saith: (h) Be not druncke with*
 83. ad Ocea. *wine wherein is riotousnes. (i) Drunck-*
 c. 4 Ambr. l. 1 *erds shal not possesse the kingdome of God.*
 de penit. c. 14.

(i) 1. Cor. 6, *And hence is it also that the Pro-*
 10. Gal. 5, 11 *phet giueth such a heauie threate*
 Ose. 4, 11. *vnto drunckerds: Woe (k) you that*
 Pro. 31, 4. *are mightie to drinke wine, and strong*
 Eccli. 19, 2. *men to mingle drunckennes.*
 (k) Esa. 5, 22

11. et 22, 12. *8 What is Anger & what offspring hath*
 Pro. 23, 20. *shee?*
 29.

Amos. 6, 4. *A*nger, is an inordinat desire of
 Luc. 6, 24. *punishing him, by whom a mā*
supposeth that he haue ben harmed.

(a) Greg. l. *There doth spring (a) frō her these*
 31. mor. c. 31 *detestable daughters: Braulinge,*
 Pro. 29, 22. *Swel-*

Swelling of the minde, Contumelies, clamour, disdainfulnesse, and Blasphemie.

This is a pernicious poison of (b) the minde, ouerthrowing al vigour of iudgement & wisdome, and impairing the helth of the minde, yea & oftentimes also of the body. For which cause hath Ecclesiastes giuen warning: *Be not (c) thou swifte to be angry, for anger resteth in the bosome of a foole.* And the doctor of the Gētiles hath giuen charge: *Let (d) all bitternes, & anger, & indignation, clamor and blasphemie, be taken away from you with all malice. And be gentle one to another, mercifull, pardoning one another, as also God in Christ hath pardoned you.* But against angrie, contentiouse, & contumelious persons, that dread full sentence of Christ is alreadie

Iob. 15, 2. 18.

Eccli. 19, 28.

Eph. 4, 31.

(b) lege Bas.

ho. 10. de ira

Chrys. ad

pop. ho 29.

& seq. & ho

6 in act. 4. &

18. in Mat.

Greg. l. 5.

mor. c. 30.

& sequ.

(c) Ecclef. 7,

10. Eccli. 8,

19. & 28, 1.

& 30, 26.

Pio. 12, 16.

& 15, 1. 18.

& 18, 6. 14.

& 22, 24. &

26, 21. &

27, 3.

Iob. 5, 2.

Pl. 4, 5. &

30, 10.

(d) Eph. 4,

31. Col. 3, 8.

12. Ber. ser. 13. in Pl. Qui habitat. Amb. lib. 1. off. c. 21 August. in. Psal. 4. & lib. de vera relig. cap. 45. & epist. 87. & 149. Greg. lib. 8. ep 31. ad Leont. & par. 3. past. adm. 17.

(e) Mat. 5. 23 pronounced: *Whosoener (e) is angry with his brother, shall be in danger of iudgement: and whosoener shall say to his brother, Raca; shall be in danger of a Councell: And whosoener shall say thou foole; shall be guilty of hell fire.*

9 *What is Sloth, and which be her branches?*

Ber. ser. 3. &

6. de ascens.

Greg. 3. parte past.

a dmon. 16.

(a) Greg. 31.

mor. c. 31

Eccli. 33, 29.

Pro. 15, 13.

Eccli. 7. 9. &

30, 22.

Pro. 17, 22.

Pfal. 118, 28

& 39, 13.

(b) Mat. 20,

3. 6. & 22. 5.

(c) Ap. 3, 15

Pro. 6, 3. &

10, 4. 26. &

13, 4. & 18,

8. 9. & 19, 15

24, & 20, 4. &

21, 25. & 22, 13. &

24, 30. & 25, 20. &

26, 13. & 28,

SLoth is a languishing of a minde that is slacke and negligent to do well: And speacially it is a sadnes about some spirituall matter. Shee bringeth forth (a) these daughters, malice, rancour, pusillanimitie, desperation, dulnes about the necessa-
rie commandements, and a wandering of the minde about things vn-
lawfull.

Of this sinne are those men guiltie, that are (b) Idle, lither, and as the Scripture calleth them, luke warme (c) and finally euery one

that

that dothe passe ouer this time of
 grace & day of saluatiō in vaine af-
 fairs & endeououres. And the end of
 this sinne is that which Christ tea-
 cheth in the Gospell: *Euery tree (d)*
which yeeldeth not good fruite shall be
cut downe, and shall be cast into the fire.
 And in an other place: *The (e) vn-*
profitable seruant cast ye out into the vt-
ter darkenes. * Neither hath he omit-
 ted to tell vs, what in the meane sea-
 son he would haue vs to doe, that
 we may eschew sloth, saying: *Take*
heede, (f) watch and pray, for you know
not when the time is: strine to enter by
(g) the narrow gate, because many I say
to you shall seeke to enter, and shall not
be able. These thinges we haue breif-
 ly touched to the intent that they
 which are not already taught the
 waies of Iustice, maye not onely
 know & discerne the chiefe diseases
 and detestable plagues of mankind
 which

19. Eccli. 9,
 8. & 7, 16. &
 14, 2. et 22, 1
 Psal. 72, 5.
 Hier. 48, 10.
 iuxta 70.
 Ro. 13, 11.
 2. Cor. 7, 10
 Gal. 3, 3.
 Apoc. 2, 4.
 (d) Mat. 7,
 18. & 3, 10
 & 21, 19.
 Luc. 13, 7.
 Io. 15, 2.
 (e) Mat. 25,
 26, 30.
 * Eccli. 6, 23
 Ecclef. 9, 10,
 2. Thes. 3, 7.
 Gal. 6-9, 10.
 Heb. 12, 12.
 Ro. 12, 11.
 Phil. 4, 4.
 (f) Mar. 13,
 33-35. Mat.
 24, 42. & 25
 13. Io. 9, 4
 Eph. 5, 14. 16
 Ap. 3, 2, 3.
 (g) Luc. 13,
 24. Mat. 7,
 13. & 11, 12

(h) Pſal. 1. 1.
Bern. ſer. 35.
ex paruis.

which we haue ſhewed: but alſo endeouour accordinge to the preſcript of Gods law, to abandon frō themſelues and others, and vterly to expell the ſame. *Happy (h) is that man which hath not walked in the Councell of the wicked, and hath not ſtoode in the way of ſinners, and hath not ſitte in the chaire of peſtilence, as the Kinglie Pſalmiſt ſingeth: noting vnto vs the firſt part of Juſtice and happineſſe, in the front of his firſt Canticle.*

OF ALIEN SINNES.

1 What ſinnes are called Alien ſinnes?

THoſe, which although they be wrought and accompliſhed by the handes & deedes of other men, yet they are worthely imputed vnto vs, and doe make our conſciences guilty of damnation in the ſight of God. And therefore of this may
that

that be vnderstood which the scripture commandeth: *Doe (a) thou not communicate with other mens sinnes:*

(a) 1. Tim. 5.
22. vide Bas.
de uera virg

And that which the Kingly Prophet praieih: *Frō (b) my secret sinnes cleanse me o Lord, & frō alien sinns spare thy seruante.* Heereunto (c) doth S.

(b) Psal. 18,
13. & ibid.
Euthim.

BASIL the great refer that which S. PAUL wrote to the EPHESI-

Aug. l. 3. de
lib. arb. c. 10

ANS: *Cōmunicate not (d) with the unfruitfull workes of darkenes, but rather reprove them.* Then that also of the

(c) ser. 2. de
bap. cap. 9.

same Apostle: *Withdrawe (e) your selues from euery brother walking inordinately, and not according to the Tradition which they haue receiued of vs.*

Aug. ser. 18.
de ver Do.
cap. 18.

2 How many in number are these alien sinnes?

(d) Eph. 5,
11.
(e) 2. Thess
3, 6.

NIne; as they are for the moſte parte committed nine manner of waies: to wit, by counſel: by commanding: by conſent: by prouocation: by praife or flatterie: by ſilēce:

T 5

by

by winking, or Indulgence: by participation in the fault: and by wicked defending or maintaining the same.

3 *When is an alien sinne committed by Councell?*

Eccli. 27, 28.

& 6, 7. & 8,

20. & 37, 7.

9.

Iob. 5, 13. &

12, 13. 16. &

18, 5, 7.

Esa. 19, 11.

13.

Psal. 7, 16. &

9, 16.

Prou. 26, 27.

Ecclef. 10, 8.

(a) Io. 11, 49

(b) Luc. 23,

30. Psal. 1, 1.

Gen. 49, 5.

Iob. 21, 16.

(c) Io. 11, 53.

Mat. 26, 3.

(d) Act. 19,

24. 2. Reg.

10, 3. & 16,

AT such time certes, as we are the authors and instrumentes of euill counsell, which others doe or maye followe. Let **CAIPHAS** be an example: (a) who by his counsell incensed and prouoked the *Senate* of the *Jewes* to worke the death of Christ. But commended on the contrarie parte is **IOSEPH** of *Aramathia*, and is called a good and iust man, because he had not consented (b) to the counsell and actes of the, to wit, of the high Preistes and Pharisees wickedlye conspiring to put Christ to (c) death. Of the same sorte of men was that (d) **DEME-TRIVS**, who with other Artificers for

for the tendering of his owne lucre
& gaine, filled in a maner the whole
citie of the E P H E S I A N S with a
greate tumulte and sedition against
S. P A V L & his doctrine. Herin also
did offend that infamous (e) H E -
R O D I A S Kinge H E R O D S ad-
uoutres. For her dauncing daugh-
ter by her counsell and perswasion,
did wickedly obtaine, the bodiles
heade of the glorious S. I H O N Bap-
tist which she cruelly before had re-
quested.

20. & 17, 1. 3
3. Reg. 12, 4.
& 21, 25.
2. Par. 22, 3.
& 25, 16. 20
1. Esd. 4, 5
Hest. 5, 10.
Dan. 6, 5.
1. Mac. 1. 12.
2. Mach. 1,
11. & 4, 32.
Act. 14, 18.
(e) Mar. 6, 24
Mat. 14, 8.

4 *When is commanding an alien
sinne?*

WHen by our decree, com-
mission, or commaunde-
ment, any wrong doth redound to
our neighbour, or any euill whatso-
euer is committed. In this manner
D A V I D the King killed innocent
V R I A S, (a) not certes with his
OWNE

1. Reg. 22,
17. Iudith 2,
5. Hest. 3, 12
Dan. 3, 5. &
6, 16. 1.
Mach. 1, 43.
2. Mach. 6, 1.
Mar. 6, 27.
Act. 23, 2.
(a) 2. Reg. 18
15.

owne or with his seruantes handes;
 but working it and charging it by
 letter that he should be slaine in the
 (b) *Io. 19, 16* battaile. And P I L A T E the Presi-
 (b) *Luc. 23, 25.* dent (b) was giltie of Christs death:
 because for the fauour of the *Iewes*
 although otherwise after a manner
 vnwilling he adiudged him, and de
 liuered him ouer by his authoritie
 to be crucified. So did P H A R A O
 (c) *Exod. 1, 16.* (c) and H E R O D E (d) binde them
 (d) *Mat. 2, 16.* selues with a monstrous crime, whē
 they made the Tirannicall lawe of
 murdering the Infantes of the *He-*
 (e) *Esa. 10, 1.* *brues.* But (e) *woe be vnto them that*
 (e) *Mat. 15, 3.* *make vniust lawes.*
 (e) *Mar. 7, 9.*

*s When doth consent make vs guiltie
 of an alien sinne?*

WHen, that, which is wic-
 kedlye donne by others,
 hath, as it were our voice to go with
 it, or is, at the least, in secret sorte (a)
 by vs approued. So sinned S A V L,
 con-

Leu. 20, 4.

Num. 16, 24.

26. Iudith.

89.

Hest. 14, 15.

Luc. 11, 47.

(a) *Iren. l. 4.*

cap. 46.

consentinge (b) to the deathe of the Protomartyr Saint S T E V E N. Also herein offended aboue fortie (c) men of the *Iewes*, who by vowe bound & armed themselues to put S. P A V L to death. Finallye herein offended the Citizens of *Hierusalē*, (d) giuing their voices to their Magistrates, that Christ might suffer death, so that S. P E T E R for that cause, vpbraiding them, saide: *The author (e) of life you killed*. Wherefore is that sentence of S. P A V L to be noted: *Not (f) only they which doe euill thinges, but they also which consent vnto the doers, are worthy of death.*

And hereunto may be referred that which we reade in S. C Y P R I A N: *Hee is (g) not free from wickednes that gaue commandement to haue it accomplishe: nor hee cleare from crime; whoe notwithstandinge hee neuer committed the same, yet geuethe*
his

(b) Aēt. 7, 68

(c) Aēt. 23, 12.

(d) Mat. 27, 20.
Mar. 15, 11.(e) Aēt. 3, 15
& 2, 23.

(f) Ro. 1, 32.

(g) ep. 31.
que est Cleri. Rom. ad. Cyp.

his consent that it shall be otherwise giuen out, and publikely registred.

6 When doe we contract an alien sinne by prouocation?

1. Reg. 1, 6.

Psal. 105, 16

2. Mach. 14,

27.

Gal. 5, 15. 26

Eph. 6, 4.

Col. 3, 21.

WHen we doe wittinglye prouoke another to anger reuenge, blasphemie, crueltie, or other such like vices, whether it bee done by worde or deede or any other meanes howsoever. As when

- (a) Iob. 2, 9. I O B S (a) wife wantonly scorning her most patient husband, did also persuade him so much as lay in her, to blaspheme God. And Tobies wife (b) as troublesome as the other often molesting & exasperating her husband with her reprochfull speeches, brought the matter to this passe, that the afflicted man was constrained to bewaile his domesticall iniurie with sighes, and teares, and praiers vnto Almightye God. But Ecclesiasticus admonisheth the contrarie

(b) Tob. 2,

15. & 3, 7.

trarie, saying: *Keepe (c) thyselfe from contention, and thou shalt diminishe sinnes. For an angry man doth kindle contention, & a man a sinner will molest his frendes, and in the middest of them that are in peace, soweth enmitie. And so hath Salomon saide: An euill man (d) alwaies seeketh chidings, but the cruell Angell shalbe sent against him.*

7 *When are we spotted with an alien sinne, by praise or flatterie?*

V Hē we cōmend any man in misdeeds or lewd behauiour, or as though the thing were very well done, we giue a spurre to him that runneth amisse, that he may holde on his wicked course. But woe be vnto them (a) that sowe coushens, vnder euery elbow, and doe make pillowes vnder the heade of euery age to take soules, as the Prophet saith. And into this vice do preachers (b) sometime fall, & Magistrats naughtely

(c) Eccl. 28, 10.

Pro. 15, 18.
& 18, 6. &
22, 10. et 26,
17. & 29, 22.
& 30, 33.

(d) Pro. 17,
11. & 3, 30.
Esa. 33, 1.

Pro. 24, 24.
28. & 27, 2.
5. 6. & 28, 23

Psal. 140, 5.
Esa. 5, 20.
Chryf. h. c. 2.
de Dauid. et
Saulc.

Cyp. de lapf.
Basil. hō. in
Psal. 61.

Aug. in Psal.
134.

(a) EZech.
13, 18.

(b) Hier. 14,
13. & 23, 13
17. & 27, 9

& 28, 15. & 29. 8. tely flattering the common people,
 Thren. 1, 14 whilest they doe openly fauour &
 Mich. 3, 5. approue their licentiousnesse. And
 3. Reg. 22, 6 therefore rightly saith E S A I E: O
 (c) Esa 3, 12 my people, (c) they that call thee happy,
 & 9, 15. & these are they that deceiue thee, and
 30, 10 bring to nought the way of thy steppes.
 (d) Ro. 16, 18. For which cause S. P A V L cōman-
 2. Pet 2, 1. deth vs to shunne those doctours,
 12, 14. that by sweete speeches (d) and be-
 Hiero. l.c. nedictions, doe seduce the hartes
 aduer. Pelag c. 9. & l. 2. of innocents. For because the sinner is
 aduer. Iouin c. 19. (e) praised in the desires of his soule, &
 (e) Psal 1, 24 & 54, 22. the wicked man is accounted happy: the
 Pro. 1, 10 & 16, 29. & 17 sinner will prouoke our Lorde, as the
 15. & 29, 5. Kingly Prophet testifieth.
 Eccle 7, 6. 8 When doth an alien sinne fall vpon
 Hier. 9, 3. 8 vs through our silence?

Bern. de nat. **W**Hen our vnseasonable si-
 Ioan. Bapt. lence bringeth detriment
 Greg. 2. part to our subiect, or to any other per-
 past. c. 4. son. For example sake, if by office
 Aug. ep. 109 it belong vnto vs to teach, admo-
 et ho. 7. ex 30 nishe

nishe, or correcte our brother, or
 the wholle people, and we omitte
 the same without iust cause, when
 we may do good. For which cause
 our Lorde by E S A I E, testifieth to
 euery one that preacheth: *Crie, (a)*
doe not cease, as a trumpette exalte thy
voice, & shew vnto my people their wic-
kednesse, and to the house of Iacob their
sinnes. Heare moreouer the danger
 they stand in, who are not without
 cause called dumme dogges, *(b)* not
 able to barke: *If (c) when I saye to a*
wicked man, (saith our Lorde) thou
shalt die the death, thou doe not warne
him, and speake to him, that he may for-
sake his wicked way, and liue; the wicked
man himselfe shall die in his iniquitie,
but I will require his bloode at thy hand.
 So necessarie a thing it is to be ob-
 serued, which S. P A V L not with-
 out great protestation doth require.
Preach the worde; (d) vrgē in season, out
 of

Prosp. lib. i.
 de vit. cont.
 cap. 20.
 Isid. de sum.
 bon. l. 3. c. 44
 45. 46.

(a) Esa. 58, 1.
 Hier. 23, 22.
 & 26, 2. &
 50, 2.
 Ion. 1, 2.
 1. Cor. 9, 16.

(b) Esa. 56,
 10.
 (c) Ezech. 3,
 17. & 33, 7.
 & ibid. Hier.
 Greg. ho. 11.
 in Ezech.
 Act. 20, 18.
 Esa. 6, 5.
 Hest. 4, 13.

(d) 2. Tim.
 4, 2.

Tit. 1, 9. 13. *offseason, reprove, beseech, rebuke in all*
 & 2, 15. *patience and doctrine: and againe in*
 Chryf. ho. 6. *an other place: Them that sinne (e)*
 in epist. ad Phil. *reprove before all: that the rest also may*
 (e) 1. Tim. 5, *haue feare.*
 20. Leu. 19,

17. Aug. serm. 15. cap. 7. de verb. Dom. & serm. 16. cap. 4. 7. 8.

Amb. ser. 8. *9 When are we by winking or indul-*
 in Psal. 118. *gence entangled with alien sinnes?*

Orig. ho. 9. *S*O often, as that thing which by
 in Hieron. *our power or authoritie, may &*
 Hieron. ad *ought to be amended, & punished;*
 Ripar. ep. 53 *we notwithstanding, suffer to go vn-*
 Aug. in Psal. *punisht, & to waxe worse & worse.*
 50. & ser. 15 *de verb. Do.*
 Chry. orat. 1

con. Iudeos. *Herein doe Magistrates offend,*
 (a) Ro. 13, 4. *when they beare the sworde (a) in*
 Sap. 6, 3. *vaine, and are not as they are called,*
 Psal. 2, 10. *Gods ministers, and reuengers vn-*
 Aug. 2. retr. *to wrath, to those that behaue them*
 c. 5. & ep. 48. *selues wickedly or seditiously. This*
 50. 204. tract *was the sinne (b) of King S A V I,*
 11. in Euang *when contrarie to the commande-*
 Ioan. *ment of God, he spared his enemies*
 Bern. ser. 66. *the Amalechites. The same sinne was*
 in Cant. *also*
 (b) 1. Reg. 15,
 9. Iud. 20,
 13. Nū. 25, 4

also incurred by King A C H A B,
 when he receiued into fauour B E-
 N A D A B the King of Syria: for
 which cause he did not escape the
 feure sentence of the Prophet gi-
 uing this threate: *This saith (c) our*
Lorde, because thou hast dismissed out
of thy hand a man worthy of death, thy
life shall be for his life, and thy people for
his people. Heereunto may be refer-
 red that which the Apostle willeth
 the Corinthians: *Take (d) away the*
euill from among your selues: Know you
not that a litle leauen corrupteth the
wholle paste? purge the olde leauen.

Secondly heerein doe (e) fathers
 and mothers, maisters and maistre-
 ses offend, whilest they with a cer-
 taine dissembling & fauourable in-
 dulgence, doe marre those in bring-
 ing them vp that are committed to
 their charge, & by their negligence
 and sloth doe suffer them to fall in-

(c) 3.Reg.
 20, 42.
 (d) 1.Cor. 5;
 6.13.
 Exod. 22, 18
 Deut. 13, 1.
 6.12. & 17,
 12. & 18, 20
 3.Reg. 18,
 19.40.
 Hier. in cap.
 5. ad Gal.
 Greg. lib. 32.
 ep. 31.
 (e) Aug. in
 Psal. 50.
 Greg. 4. dial.
 c. 18. Chryl;
 ho. 9. in 1. ad
 Tim.
 Ephes. 6, 4.
 Heb. 12, 7.
 Pro. 13, 18.
 24. & 22,
 15. 6. & 23,
 13. & 29, 15
 17. 21.
 Eccli. 7, 25. et
 22, 3. 4. 5. &
 30, 1.

to great hazarde & danger. So wee
 (f) 1.Reg.3, reade the sonnes of H E L I, (f) to
 11.& 4,17. haue bin depraued through the de-
 3.Reg.1,6. fault only of their fathers indulgēce
 (g) Pro. 9,7. who for that cause, was greuously
 & 15, 5. 10. punished for his too much lenity.
 12.& 24,14. Heereunto may also be added
 15.& 25,12. that sinne which is commonly cal-
 & 27, 5.6.& led the omission of brotherly cor-
 28,23.& 29, rection, (g) admonition, or repre-
 1. Ecclef.7, hension. Forasmuch as Christ hath
 6. Eccli. 7, warned vs to correct our brother,
 25.& 10,28 once, and twice, and the third time
 & 11,7. & that we may winne (h) him when
 19,13.17.& he sinneth. Although some doe di-
 20,1.4. stinguish betweene this manner of
 Psal.140,5. omission and the former sufferance
 Col 1, 28. which wee spake of, making them
 1.Thef.5,14 two different kinds of alien sinnes.
 2.Thef.3,15
 1.Tim. 5,20
 2 Tim. 2,25
 & 4,2.
 Tit.1,9.10.
 & 2,15.
 (h)Mat.18,
 15.

*10 How doe we contract an alien sinne
 by participation?*

Tob.2,21.
 Pro.1,14.&
 29,24.

THen especially, when we are
 partners in gaine with theeues
 &

& extortioners: also when we doe wittingly together with others, challenge or retaine goods vniustly gotten or which any way doe belong to other men: and then moreouer when we are enriched with the spoile of others. And heereunto semeth to belong that which the Psal mist saith, to runne with the very theeues (a) themselues, and to haue portion with the aduoutrers. This did E S A I E obiect vnto the people of the *Iewes* *Thy* (b) *Princes be vn faithfull, companions of theeues, all doe loue gifts, & followe rewardes.* And yet more greeuoufly doe they sin, who do manifestly make a gain vnto theselues of an other mans filthinesse, (c) as bauds do: or such as dare giue lodgeing & harbour vnto theeues, or notorious dishonest and factious persons, where they may haue couer for theselues, or for their things.

Num. 16, 26

Eccli. 5, 1.

2 Par. 20, 36

Greg. Turō.

in glo. Conf.

c. 36. & 71.

Et lib. 1. de

glor. Mart. c.

38. 72. & 79.

& lib. 2. cap.

13. 14. 15. 16

17. & 20.

Theod. li. 3.

hist. c. 11. &

12. Viēt. l. 1.

persecu.

Ios. 7, 24.

Dan. 5, 23.

2. Mach. 3,

24. & 5, 15.

& 9, 5.

1. Mach. 6,

12.

(a) Ps. 49, 18.

Aug in Psal.

129.

(b) Esa. 1, 23.

(c) Deut. 23,

18.

II *When doe we by defending committe
an alien sinne?*

VHen we either protect malefactours, or defend and publishe an other mans doctrine, though it be peruerse and wicked. When also by our care and endeavour, we labour to further & maintaine that, which is appointed against equitie and Iustice. Against such persons there thundreth out this diuine oracle: *Woe (a) vnto you that call euill good; and good, euill: making darkenes, light; & light, darkenes: making bitter, sweete; and sweet, bitter:* And againe: *Thou (b) shalt not follow the multitude to doe euill: neither shalt thou in iudgement yeelde to the sentence of many; so, to decline from the truth.*

(a) Esa. 5, 20.
& 10, 1.

(b) Exod.
23, 2.

And this shall suffice touching Alien sinnes as they call the, which now certes in these daies doe reach very farre, and are ouer licentiously
com-

committed euery daye, especially by Magistrates. And there is commonly so litle heede taken of them; that most men doe thinke them not to be sinnes at all: nor make any accounte of the: although often times with the filthe of these sinnes, they defile and make guilty of perpetuall torments, both their owne and other mens consciences. And al these kindes mentioned before, may be reduced to three kindes, and in few words comprehended, as sheweth S. B A S I L. (c) For that we fall into the participation of an other mans error, or sinne: it commeth to passe, either by Deede and Acte: or by Will onely, and a certaine purpose of the minde: or by some carelesse negligence, if at anie time others be defrauded of the duty that we owe in admonishing them, and seeking their amendment.

(c) Bas. ser. 2.
de Bap ca. 9.

312 OF SINNES AGAINST

But the worste kinde of sinning of all others without comparifon, is when a man sinneth against the holy-Ghost.

OF SINNES AGAINST THE HOLY-GHOST.

*1 What is a sinne against the
Holy-Ghost?*

Vide S. Tho
mam. in 2. 2.
quest. 14.

(a) Mat. 12,
31.
Mar. 3, 28.
Luc. 12, 10.

IT is maliciously, and contemptu-
ously to reiecte the grace and libe-
rality of God beeing offered, which
grace certes, is peculiarly attributed
to the holy-Ghost, as to the foun-
taine of all goodnesse. And this is
to sinne without any remedy or re-
dresse: insomuch that according to
the speech of Christ, for such & so
great a sinne, no forgiueneffe is ob-
tained either (a) in this worlde, or
in the worlde to come. For after
this maner Almighty God dealeth
with vs, that he giueth neither grace
vpon

vpon earth, nor glory in Heauen to
anie other, but vnto those onelie
which hauing once knowne sinne,
doe detest it; & setting before their
eies that which is good, doe make
choise of a righteous course of life.
But from these finnes farre is bani-
shed both detestation of sinne, and
the choise also of that good which
were to bee followed; and that
moreouer is cleane reiected, where-
by the holy-Ghost doth vse of his
singular grace to withdrawe a man
from sinne. And for this reason,
they which are fettered with such
kind of finnes, doe either neuer get
the grace of God: or seldome and
very hardly. For these finnes are
not committed of humane imbecil-
litie & frailtie; which were to sinne
against the Father, and the might
and power of the Father: as we see
in S. PETER ^(b) the Apostle who ^{(b) Mat. 26,}
V5 denied ⁷⁴

Vide Greg.
lib. 25. Mor.
cap. 16.

(c) 1. Tim. 1,
13.
Act 9, 1.

denied Christ: nor yet of ignorāce; which were to sinne against the Sonne, & the wisdom of the Sōne: as was S A V L (c) his case, when he persecuted the Church: but that which is farre worse without comparison, these sinnes are committed of malice and obstinacie of minde: as we see for example in those most peruerse and obstinate Pharisies.

2 How many sinnes are there against the holy Ghost?

THEre are of that kinde accounted sixe, and their names commonly vsed, are these. Presumption of the mercie of God, or of the impunitie of sinne; Desperation; Oppugning of the knowne truth; Enuying of brotherly charitie; Obstinacie; and impenitencie. But more plainly and significantly they may be thus numbred.

I Conf.

- 1 Confidently to abuse the mercie of God.
- 2 Vtterly to despaire of the grace of God, or of his owne saluation.
- 3 Rebellionſlye, to oppugne the truth of religion againſt his owne conſcience.
- 4 Vehemently to be moued with a ſetled Enuy, becauſe of the encrease of ſaluation & vertue in his brother.
- 5 With an obſtinate minde to perſiſte wittingly in a faulte.
- 6 Without purpoſe of amēdment, neuer to make an end of a lewd and peruerſe kinde of life.
- 3 *What manner of preſumption maketh a ſinne againſt the holy Ghost?*

THat, which maketh a man to truſt only in the mercie of God, and to be hardened and emboldened to ſinne: all manner of reſpect, of Gods Juſtice and feare being laid aſide. And thus certes doe very many

Greg. in c. 3.
lib. 1. reg. &
l 33. mor. c. 1
15. & l. 6. ep.
22. Fulg. de
fid. ad Pet.
cap. 3. Bern.
ſerm. 38. ex
paruis

ny

(a) Aug. de. ny sinne at this day, who flattering
 fid. & op. c. themselues with an only faith (a) in
 14. & 22. in Christ, doe like beastes (b) wallow
 Ench. ca. 67. and rotte in the middest of the filth
 & har. 54. of sinnes; and not to themselues on
 Hier. in c. 4. ly, but to others also dare promise
 Ose. (b) Isael. 1, 17 (c) securitie: if only they haue con-
 (c) 2. Pet. 2, 18 fidence in the merites of Christ, &
 Ecclef. 8, 14. in the grace of God apprehended
 Conc. Trid. fess. 6. cap. 9. by faith; although in the meane
 & can. 12. time the frutes (d) of penance be
 13. 14. nothing regarded. But to all these
 Hier. in cap. doth the doctor of the Gentiles cry
 4. Dan. out: *Doeſt thou contemne, ſaith hee,*
 (d) Luc. 3, 8. *the riches of the goodnes of God, and pa-*
 9. & 13, 3. *tience, and longanimitie, not knowing*
 Mat. 3, 8. 10. *that the benignitie of God bringeth thee*
 Act. 26, 20. *to penance.* And for that cause, he in
 Eccle. 2, 22. an other place is so farre (f) off frō
 (e) Ro. 2, 4. willing men to vaunt of only faith;
 Ecclef. 8, 11. that he biddeth euen the faithfull
 Eccle. 15, 21. theſelues euery one, to worke their
 Aug. trac. 33. ſaluation with feare and (g) trem-
 in Ioan. & bling
 ho. 50. ex 50. (f) 1. Cor. 13, 1
 ca 4. Ifid. de (g) Phil. 2, 12
 ſum. bo. lib. 2. cap. 13.

bling: commending vnto them a
 faith not deade and idle, as Sainte
 (h) IAMES calleth it; but liuely &
 effectuall, which worketh duely by
 (i) charitie. Against this abomi-
 nable sinne thus exclameth the Ec-
 clesiasticus: Of (k) the remission of sinne
 be thou not without feare, neither doe
 thou adde sinne, vpon sinne. And doe
 not say: the mercie of our Lorde is great
 he will haue compassion vpon the multi-
 tude of my sinnes. For mercie and anger
 doe soone approche frō him, & his anger
 doth looke vpon sinners. rightly ther-
 fore saith the Prophet: I will sing mer-
 cie (l) & iudgement vnto thee, o Lord.
 then in an other place: The (m) ho-
 nour of the King loneth iudgement.

4 How doth a man sinne against the
 holy Ghost by desperation?

VHen the contrarie vice vn-
 to presumption, whereof
 we spake before, doth so possesse
 the

Psal. 11.
 Pro. 28, 14.
 Rom. 11, 20
 1. Cor. 4, 4.
 & 10, 12.
 (h) Iac. 2, 14.
 (i) Gal. 5, 6.
 (k) Eccli. 5, 4.
 5. Eccli. 9, 1.
 vide Aug de
 perf. iust cap
 15. & de
 corr. & gra.
 c. 13. & ho.
 41. ex 50. &
 ser. 3. de In-
 noc. Greg. li.
 16. mor. c. 3.
 (l) Ps. 100, 1.
 Bern. ser 52.
 ex paruis. &
 ser. 6. in Cāt.
 Aug. de vit.
 penit. c. vit.
 (m) Ps. 98, 4.

Aug. ser. 58.
 de temp. &
 in Psal. 50.
 Greg. lib. 8.

mon.c.14. the minde of a man, that he casteth
 Ifid.lib. 2.de off all hope, either of obtaining par
 sum.bo.c.14 done before God, or of attaining
 Chry. ho.2. vnto life euerlasting.
 in Psal. 50.
 Ber. ser. 5.de
 nat. Dom.

After this sort sinned C A I N, by
 (a) Gen. 4, 13 despaire, as himselfe testifieth by his
 Bern. ser. 11. speeche, when he saith: (a) *Greater*
 in Cant.

(b) Mat. 27, *is my iniquity, than that I may deserue*
 3. Act. 1, 18. *pardon.* Thus sinned also I V D A S that
 Ephes. 4, 19.

2. Reg. 2, 26. Traitor (b) vnto Christ, at what
 (c) Ezech. 18, time he being moued with despaire
 21. 27. & 33, of saluatiō, like an vnhappy wretch,
 11. 1. 10. 1,

7. 9. & 2, 1. hanged himselfe. But doubtlesse,
 Hier. 3, 1.

Esa. 1, 18. Pf. (c) there is no penance too late, as
 144, 8. Eccli. is manifest by the (d) example of
 17, 20. 27.

(d) Luc. 23, that thiefe, which vpon the Crosse,
 40. Aug. li. 1. euen in those last momentes of his
 retr. c. 19. & life, obtained great grace & heauen-
 de cor. & gr. ly glory at the handes of Christ.
 ca. 15. & ser.

181. detēp. c. 5 *When doth hee that oppugneth the*
 16. Leo. ep. *trueth, sin against the holy-Ghost?*
 91. ad Theo.

Conc. Trid. **V** Hē, * that trueth which cō-
 sel. 14. cap. 7. cerneth the estate of Faith

&

& Religiō, not of ignorance but of malice, is purposely impugned, that thereby the sinceritie of Catholike veritie, may be blemished. Of this sinne were the *Pharisees* (a) guiltie, whose chiefeſt care we ſee to haue bene, as malitiouſly as falſly to blaſpheme Chriſt, to perſecute the doctrine of the Goſpell, and to ſuppreſſe the testimonie (b) of the Apoſtles, and that euen againſt their own conſciences. Not vnlike vnto theſe are they, that are ſaid by the Prophet to ſitte in the (c) chaire of peſtilence: and are called by S. PETER (d) *lying maiſters that doe bring in Sects of perdition*: Finally by S. (e) PAUL, *Heretickes, men corrupted in mind, reprobate concerning the faith, attending* (g) *to ſpirites of error, ſubverted & condemned by their owne iudgement*. Among whom may be numbred that ſame ſeducer E L I-

* I. co. ep. 18.
ad Flau. c. 1.
Aug. de Gē.
ad lit. 1. 7. c. 9
& tra. 18. in
Euang. Ioa.
& de vit. cre
ca. 1. & l. 18.
ciuit. 51. &
lib. 21. c. 25.
(a) Mat. 12,
24. & 15, 2.
& 21, 45. &
22, 15.
Io. 7, 48. &
12, 10. 19.
(b) Act. 4,
16. & 5, 18.
(c) Pſal 1, 1.

(d) 2. Pet. 2, 1
(e) Tit. 3, 10
(f) 2. Tim.
3, 8.

(g) 1. T. m.
4, 1.
(h) Tit. 3, 11

320 OF SINNES AGAINST

MAS, whom S. PAUL publikeliē reprehending, saide with great vehemencie: *O full (i) of all guile and all deceipte, sonne of the deuill, enemye of all iustice, thou ceapest not to subuerte the right waies of our Lorde.*

(i) Act. 13,
10.

To this kind also is referred, Blasphemie (k) of the Spirite: which sinne Christ doth greatly rebuke in the *Jewes*, and maketh it worse then other sinnes. And woulde to God that this sinne did not 'raigne in these our daies. For against the holy Ghost doe they also blasphemie, (as writeth DAMASVS) (l) who against the holy Canons of the Fathers, endited by the instinct of the holy Ghost, *doe any thing willingly or malepertly, or presume to speake, or wilfully giue their consent to the that haue a minde so to doe: For it is manifest that such a presumption, is one kinde of the blasphemies against the holy Ghost: thus*
faith

(k) Mat. 12,
31

(l) Apud
Gratianum.
25. quæst. 1.
violatores.

saith DAMASVS.

6 How is Enuie of brotherly grace a
sinne against the holy Ghost?

WHen we are stricken with a
greate greife and sorowe
because of the splendor & encrease
of vertues, & Gods giiftes, in which
our brother doth excell.

Aug. li. 1. de
ser. Dom. in
monte. cap.
22. & 1. retr.
cap 19.

Which sinne seemeth to be rather proper vnto the Deuill than vnto man: whereas the Deuill doth most wrathfully take the encrease and continuance of (a) the grace of God in man: and for that cause he is not only an accuser (b) of our brethren, but also an implacable aduersarie (c) of God & of all good men, who as a roring Lion goeth about seeking whom hee maye deuour. There were among the *Iewes* such sonnes of Satan, who did altogether enuie vnto the *Gentiles* the lately springing grace of the Gospell, as

(a) Sap. 2, 24

(b) Apoc.
12, 10.

(c) 1. Pet.
5, 8.

(d) Act. 11, we read in the Acts (d) of the Apo-
 2. & 13, 45. stles.
 Gen. 4, 5.

7 *What kind of obstinacie is that which
 is a sinne against the holy Ghost?*

Aug. in Enc. **T** Hat certes which beareth an ob-
 cap. 83. & in stinate minde against him that
 Pl. 58. conc. giueth him good admonition, so
 1. Greg. ho. that he will not suffer him selfe by
 11. in Ezech. any meanes to be withdrawne from
 Bern. li. 1. de his damnable course.

With this sinne was King P H A-
 Cler. cap. 4. R A O (a) notably attainted, who al-
 (a) Exod. 7, though he were so often admoni-
 & seq. Aug. shed by M O Y S E S, and sometimes
 quæst. 18. & afflicted with very sore scourges frō
 24. in Exod. God: yet notwithstanding in his ti-
 & ser. 88. de rannicall purpose, he (b) obstinately
 temp. Gerg. persisted, and perished. Famous al-
 31. mor. c. 11 so was that (c) incorrigible obstina-
 & l. 11. ca. 5. cie of the Iewes, whom S. S T E V E N
 (b) Exod. 14. painting out as it were in their co-
 (c) Hier. 5, 3. lours, saith: *With a (d) hard necke and*
 & 8, 5. *with uncircumcised eares you haue all*
 Esa. 48, 4. *waies*
 Zach. 7, 11.
 Gen. 49, 7.
 (d) Act. 7,
 51.

waies resisted the holy Ghost. And not vnlike vnto them, are those at this day, that being addicted vnto new sectes, may not abide so much as to heare or reade anye Catholike instructions: but, euen like to the serpent (e) called the (Aspe) shutting their eares against the sweete melodie of the sounge doctrine of the Church; they seeme to say: *Depart thou (f) from vs: and, we will not haue the knowledge of thy waies.* which is nothing else, then as S. P A V L spe-
 keth: *According (g) to their hardnes and impenitent harte, to heape to themselves wrath, in the day of wrath, and of the reuelation of the iust iudgement of God.* For as S A L O M O N also teacheth; *To a man, (h) that with a hard necke contemneth him that correcteth him, a soddaine distruction shall come upon him, and healthe shall not follow him.*

(e) Psal. 57. 4

(f) Iob. 21. 14

(g) Ro. 2. 4

(h) Pro. 29. 1.
Bern. ser. 42.
in Cant.

*8 When is a sinne of impenitency
committed?*

Aug. de verb.
Do. ser. 21.
cap. 12. &
13. & ep. 50.
ad Bonif.
Gelas. in to-
mo. de ana-
rhematis
vinculo.

(a) Psal. 33,
22.

(b) Esa. 28,
15. & 3, 8. 9.
Psal. 51, 3. 7.
Pro. 2, 14.

(c) 1. Io. 5, 16
Aug. de corr
& gra. c. 12.
& 1. retract.
cap. 19.

WHen a man without anie
end or measure of his sins,
which truely hee shoulde washe a-
way by holesome Penance: resol-
ueth moreouer that neuer hee will
doe any Penance at al. Of this kind
of persons, who are such desperate
and pittifull sinners and so will re-
maine; both their life & their death
is most (a) abominable: for as much
as, if not in wordes, yet in deed they
seeme to say: (b) *We haue entered in-
to league with death, and with hell wee
haue made a pact.* And of these also
may that saying bee vnderstoode
which S. I O H N auoucheth. *There*
(c) *is a sinne to death, for that I say not
that anie man aske.*

Thus much concerning the sins
against the holy-Ghost: which are
doubtlesse most gricuous, & which
Almighty

Almighty God either neuer, or verie hardly doth pardon. For which cause, we ought often to garde our selues, & to confirme others against the same: that we may obserue that saying: * *Cōtristate not, (d) extinguishe* ^{* Ephes 4,}
not the spirite of God; This (e) day if ^{(d) 1. Thess 5, 19,}
you heare his voice, harden not your ^{(e) Pl. 94, 8,}
hearts. Let (f) none of you be obdurate ^{(f) Heb. 3,}
with the fallacie of sinne. For (g) an ^{(g) Eccli. 3,}
harde heart shall bee in euill case at the ^{7. 27.}
last. Nowe therefore let vs come to those sins which are also not a little hainous, and are wonte to be called sinnes that cry vnto Heauen.

OF SINNES THAT CRY VNTO HEAVEN.

1 What sinnes are those that are saide to crie vnto Heauen?

Those, which notably about others, are knowne to haue a manifest and exceeding wickednesse,

Aug. in En. c
30. & Lann.
in Iob. c. 30.
& l. 1. locu-

tionis de:
Genef. &
quæst. 5. su-
per Exod.

Greg. 3. par.
past. adm.

32. & in 2.

Pfal. poenit.

(a) Gē. 4, 10.

(b) Gē. 18, 20

(c) Ex. 22, 23

(d) Deut.

24, 15.

Iac. 5, 4.

Vide Conc.

Ancy. c. 22.

& Conc. E-

paun. ca. 31.

Tribur. c. 54

& sequ.

(a) Gē. 4, 10.

Amb. l. 2. de

Cain. & A-

bel. cap. 9.

(b) Gen. 9, 6.

Ex. 21, 12, 14

Leuit. 24, 17

Num. 35.

16, 20.

Deut. 19, 11

1. Jo. 3, 15.

(c) Pl. 54, 24.

& doe singularly purchase to those which comit the Gods indignation & vengeance. Of this sort there are four nūbred in holy scripture, to wit wilful (a) Murder; (b) Sodomie; (c) Oppression of the Poore; & defrauding (d) the Laboring mans hiere.

2 *Howe doth the Scripture teach that wilfull murther is reuenged?*

IN most grieuous manner doubtlesse, as Almighty God sheweth in these wordes, wherein hee rebuketh CAIN the first man-sleare: (a) *What hast thou done? faith he, the voice of the bloude of thy brother crieth to me from the earth. Now therefore shalt thou be cursed vpon earth.* And in another place Gods owne voice doth testifie. (b) *Whosoener shall shed mans blood, his blood shall be shed also. For to the image of God was man made.* The kingly Psalmist singeth: Men (c) *of blood shall not line halfe their daies.* For this

this is a very heinous wickednesse,
 & he doth a most horrible iniurie to
 his neighbour, that bereueth him
 of his life without lawfull (d) aucto- (d) Aug. l. 22
 ritie. For which cause, Christ him- contr. Faust.
 selfe saith also. (e) *All that take the cap. 70.*
sword, shall perish with the sworde. (e) Mat. 26,
 52.

3 And what is extant in holy scripture 10.
*touching the sinne of Sodome and the
 punishments thereof?*

THe men of Sodome, saith the scrip-
 ture, (a) *were very naught, and* (a) Gen. 13,
sinners before God too too much: This 13.
 horrible and abominable sin (b) S. (b) 2. Pet.
 PETER, & S. PAUL (c) doe reprove: 2, 6.
 yea nature her selfe doth abhorre: (c) Rom.
 1, 24.
 and the scripture also doth declare 1. Tim. 1, 10
 the greatnesse of so foule a wicked- Ephes. 5, 5.
 nes, in these words: *The crie* (d) *of the* Iudic. 19, 22
Sodomites, and the Gomorians, is mul- & 20, 46.
tiplied, and their sinne is aggranated too (d) Gen. 18,
too much. For which cause the An- 20.
 gels doe speake thus vnto the iust

man LOTH, who did greatly abhorre from the outrageous filthines

(e) 2. Pet. 2, 6

(f) Gē. 19, 13

(g) Ibid. &

Sap. 10, 6.

Deut. 29, 23

Iudæ. ver. 7.

Gen. 13, 10.

vide Greg. li.

14. mor. c. 10

Aug. l. 16. de

ciu. cap. 30.

Tert. in apo.

aduers. gen-

tes. ca. 40. &

in Sod. ca. 4.

(h) Ezech. 16,

49.

(e) of the Sodomites: (f) *We will destroy this place, because the cry of them hath increased before our Lorde, who hath sent vs to destroy them. Therefore our Lorde (g) rained downe vpon Sodom & Gomorrha brimstone and fire, from our Lorde out of heauen, and ouerthrew those Cities, and all the Countrie about.* Neither doth the scripture leaue vntouched the causes which moued the Sodomites, and may also moue others to this so greuous a sinne. For thus we read in EZECHIEL: (h) *Behold this was the iniquitie of Sodome thy sister: Pride, fulnes of bread, and aboundance, and the idlenesse of her & her daughters: and they did not stretch their hand to the needy & poore.*

And of this vice which can neuer be sufficiently detested, are they guiltie who doe not feare to breake the

the

the lawe of God, yea & the lawe of nature written in *Leuiticus*: which is this: (i) *Cum masculo non commiscaris coitu famineo, quia abominatio est. Cum omni pecore non coibis, nec maculaberis cumeo.* Which sin if it be committed, we are admonished (l) in the same place, that the very earth is polluted with such horrible & abominable lustes, & that Gods wrath is very much prouoked against the people, and (k) that the crime is to be punished with death. For which cause S. P A V L doth not once only rebuke the liers (m) with mankind: And he condemneth also vncleane and effeminate persons. of which one was *Onan* (n) sonne of *Iudas* who could not escape the present reuenge of God, for that he sinned against his owne body, and worse then any beast would violate the honestie and order of nature.

(i) *Leuit. 18,*

22.

*Deut. 27, 21*vide *Chryf.*

ho. 4. in ep.

ad *Rom.**Tert. in l. de**pudicit. c. 4.**Aug. lib. 3.**conf. cap. 8.*

& ep. 109.

(k) *L. Cum**vir nubit. C.*ad legē *Iul.*

de adult.

(l) *Leuit. 20,*

13. 15.

*Exo. 22, 19.**Ioel. 3, 3.*(m) *1. Cor.*

6, 9.

*Rom. 1, 24.**1. Tim 1, 10**Gal. 5, 10. 11*(n) *Gen.*

38, 9.

Hier. in cap.

5. epist. ad

Ephes.

4 What doth the scripture propose touching the oppression of the poore?

Thou shalt not make sad the stranger, saith our Lord, neither shalt thou

(a) Exod. 22, 21. (a) afflict him: for you your selues were
Deut. 15, 9. strangers in the land of Egypt. Tee shall
& 24, 10. not hurte the widdow & the fatherlesse:
Eccli. 35, 16. If you doe hurte them; they will cry out
Hier. 21, 12. vnto me, and I will heare their cry; and
& 22, 3. my fury shall take indignation, and I will
Mal. 3, 5. strike you with the sworde, & your wines
2. Reg. 12, 1. shall be widdowes and your children Orphanes.

For which cause the *Egiptians* were (b) scourged with so manie plagues, and with their most cruell King and Tirant PHARAO, who spared not to kil the very Infants (c) of the *Hebrues*; were finally (d) drowned: because of their cruelty, more then barbarous, against the *Israelites*. I haue seene, saith our Lorde, the affliction (e) of my people in Egypt, and
I haue

I haue hearde their cry, because of the hardnes of those that are ouerseers of the workes: & knowing their grieve, I came downe to deliuer them out of the handes of the Egiptians. For this cause doth our Lorde threaten by E S A I E the Prophet: *Woe (f) they that make vniust lawes: & writing, haue written vniustice: that they might oppresse the poore in iudgement, and doe violence to the cause of the humble of my people: that widdowes might be their pray, and that they might spoile the fatherlesse. And in the same Prophet there is extant this complaint of cruell and vniust Magistrates: Thy Princes (g) are Infidels, companions of theeeues: all doe loue bribes: they follow after rewardes. They do not giue iudgement to the fatherlesse, and the cause of the widdowe doth not enter in vnto them. Againe: their (h) Collectours haue spoiled my people. And there is no doubt, but that Cities & Prouin-*

(f) Esa. 10, 1
Deut. 27, 19
Iob. 24, 1.
Mat. 23, 14.

(g) Esa. 1, 23.
Hier. 5, 28.
Zach. 7, 9.
Psal. 93, 3.
Amos. 5, 11.

(h) Esa. 3,
12. 14.

Prouinces by reason of this abominable sinne, which is committed by tirannicall Magistrates, are oftentimes brought into extreame danger.

What finally doth the scripture teach, concerning the withholding or diminishing of the labourers wages?

WE reade in the Apostle S. IAMES how vehemently he doth vpbraide riche men with their cruell sparing, and egregious wickednesse in defrauding poore labourers. (a) Beholde the hieere of the workemen that haue reaped your feeldes, which is defrauded by you, crieth: And their cry hath entered into the eares of the Lorde of Sabaoth. And (b) Ecclesiasticus writeth in this manner: *The breade of the needy, is the life of the poore man: he that defraudeth him is a man of blood. He that taketh awaie the bread in sweate, as he that killeth his neighbour*

(a) Iac. 5, 4.

(b) Eccli. 34, 25, & 7, 22.

bour. He that sheddeth blood and he that defraudeth the hired man, are brethren.

Therefore it is decreed by the law of God: Thou shalt not deny the
 (c) *hiere of thy poore & needie brother,* (c) Deut. 24,
or of the stranger, that abideth with thee 14.
in the land, and is within thy gates: but Leuit. 19, 13
the very same day, thou shalt render to Tob. 4, 15.
him the price of his labor before the sun Mal. 3, 5.
sette, because he is poore, and thereby he
sustaineth his life: least he cry against
thee to our Lord, & it be reputed to thee
for a sinne.

6 *To what ende is all this discourse of*
sinnes to be referred, and what is the
vse and commoditie thereof?

THis discourse belongeth to the
 first parte of Christian Iustice,
 which consisteth in knowing and
 fleeing of euils: And the vse & com
 moditie thereof, is, rightye to dis
 cerne, and being discerned, vtterly
 to

to eschew those things which are verely euels, contrary to God, pernicious vnto men: and if in case any of them be committed; then diligentlie to endeouour to purge the same.

Heereby we learne also how a wise man differeth from a foole, & a iust man from a wicked person. *For a*

(a) Pro. 14,
16.

(b) Pro. 18, 2

wise man (a) feareth, and declineth fro euill: but a foole leapeth over and is confident. For (b) a foole doth not receiue the words of wisdom, except thou speake those thinges, which his heart is sette vpon, as witnesse the SALOMON:

(c) Pro. 4, 18

(d) Aug. de
gra. & lib.

arb. cap. 3. &

lib 3. de lib.

arb. cap. 22.

Bern. epi. 77.

ad Hugon.

Chrys. hom.

26. in epiſt.

ad Rom.

who also writeth thus: *The pathes of iust (c) persons as a bright shining light proceedeth and encreaseth euen vnto a perfect day: the way of the wicked is darke and obscure, they know not where they fall.* Many certes are (d) shamefully ignorat of those pernicious plagues of the mind, the sinnes that we haue
decla-

declared: others althoughe they know them neuer so well; yet doe they not auoide and detest them. But worst of all are others who are obdurate (e) with the custome of sinne: of which kinde, it is thus said: *A wicked (f) man when he is come into the bottome of sinnes, contemneth; but shame and reproch doth followe him.* And this kinde of men doth contemne those thinges espeaciallye, which Christian Iustice dothe require, not only for the marking and discerning of vices, but also for the necessary auoiding and purging of the same.

OF THE PURGING OF SINNES.

1 *And by what meanes are sinnes purged?*

HEere, first of all, it is out of controuerſie, that Christ is vnto vs a (a) propitiatour, and that Lambe (b) of

(e) See before of obstinacie. & Aug. in Enc. cap. 80.

(f) Pro. 18, 3

Conc. Trid. sess. 5. can. 3. & sess. 6. cap. 2. & 7.

(a) Ro. 3, 24. 1. Io. 2, 1. & 4, 10. & 1, 7.

(b) Io. 1, 36. (b) of God that taketh awaie the
 Mat. 1, 21. finnes of the world, who only could
 1. Cor. 1, 30. deserue for vs remission of finnes, &
 1. Tim. 2, 5. make purgation of the same.
 Heb. 1, 3.
 & 9, 12.
 Act. 4, 12.

Then is it most certaine, that
 God doth purifie mennes hearts by
 Faith, as (c) S. PETER saith, be-
 cause that without Faith (which is
 the dore and foundation of mans
 saluation) none can obtain, or hope
 for remission, or purging of their
 finnes. And as touching Faith, they
 are vtterly destitute (d) therof, who
 not consenting with the Faith of
 the Church, doe with a certaine
 vaine (e) confidence promise vnto
 themselues, and others, remission of
 finnes, and grace of Iustification
 through Christ.

But they that perseuering in the
 Faith and vnitie of the Church,
 doe desire to bee deliuered from
 their finnes: haue many waies pro-
 posed

(c) Act. 15, 9.
 Heb. 11, 1, 6.
 Gal. 2, 16, &
 3, 8.

Rom. 3, 24.
 Luc. 7, 50.
 Ephes. 2, 8.
 Trid. sess. 6.
 cap. 8.

(d) Aug. tra.
 67. in Ioan.
 I. eo. ser. 4. de
 Nat. Dom.

(e) See be-
 fore of pre-
 sumption.
 pag. 315.

posed vnto them in Scripture for the taking away of their (f) finnes, amongst which, the principall is the Sacrament of Penance. Which beeing despised, it is to no purpose to vse any (g) other remedies for deadly finnes. For this hath Christ the Phisician of soules ordained, not onely as a present, but also as a necessary medicine, to bee of force against any leaper of sin whatsoever: & commēding the same, he hath said to the Priests: *Whose (h) sins you shall remit, they are remitted them.*

Secondlie, finnes are cleansed and purged by Almes: because it is written: *Almes (i) deliuereth from all sinne and from death; and will not suffer a soule to goe into darkenesse.* Therefore the Prophet giueth this admonition: *Redeeme thy finnes with Almes, and thy iniquities with the mercies of the poore.*

(f) Orig. ho.
2. in Leuit.
Aug. 1. 2. cōt.
Cres. cap. 12.
Chry. Conc.
4. de Lazar.
in fine. &
ho. 6. in Io.

(g) See before of the
Sacrament
of Penance.
pag. 196.

(h) Io. 20, 22

(i) Tob. 4, 8.
& 12, 8.
Eccli. 3, 15. 33
Pro. 13, 8. &
15, 27. &
16, 6.

Luc. 11, 41.
(k) Dā. 4, 24
Esa. 1, 17. 18.
Heb. 13, 16.
See after of
Almes.

Y

Third-

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3

Thirdly, sins are remitted, when, although wee haue beene neuer so much wronged: yet we do forgiue our brother the offence: our Lorde haueing saide: *If (l) you will forgiue ment their offences, your heauenly Father will forgiue you also your offences.*

(l) Mat. 6, 14.

Luc. 6, 37.

Mar. 11, 25.

Eccli. 28, 2.

4

Fourthly, the same effecte is wrought, whē by admonishing our brother that sinneth, we doe winne him, and bring him to amendment, as it is written: *He (m) which maketh a sinner to be conuerted from the error of his way, shall saue his soule from death, and couereth a multitude of sinnes.*

(m) Iac. 5, 20

5

Fiftely, hereunto belongeth the aboundance of syncere Charitie, which is very puissant & mightie to obtain & accōplishe al good things: For which it is saide of MARY MAG-

(n) Luc. 7, 47

(o) Pro. 10,

12.

1. Pet. 4, 8.

DALEN: *Many (n) sinnes are forgiuen her, because shee loued much. For (o) Charity couereth the multitude of sins.*

Sixtly,

Sixtly, hereunto is auailable the 6
 Sacrifice of a contrit (p) hart, which (p) Ps. 36, 19.
 God neuer despiseth, & an humble Luc. 18, 13.
 knowledg of a mans selfe, & confes- Mat. 18, 32.
 sion of his sins. For our Lord hath Eccli. 21, 1.
respect (q) vpon the praier of the hum-
ble, and doth not despise their petitions: (q) Psal. 101,
 In somuch that hereupon holy D A- 18.
 V I D also testifieth of him selfe; (r) (r) Psal. 31, 5.
I haue saide: I will confesse against my
selfe my iniustice vnto our Lorde, and
thou hast remitted the impietie of my
sinne. And S. I H O N generally to al
 that doe truely confesse promiseth
 this grace: (s) *If we confesse our sinnes* (s) 1. Io. 1, 9.
faith he, he is faithfull and iust for to
forgiue vs our sins, & to cleanse vs from
all iniquitie. Therefore the Niniuites (t) Ion. 2, 3, 5
 (t) when they did earnestlye per- Mat. 12, 41.
 seuer in workes of humilitie and Pe- Luc. 11, 32.
 nance; appeased the present wrathe 3. Reg. 21,
 of God, and turned away the immi- 29.
 nent destruction of their Cittie and Sap. 11, 24.
 8. 26.
 Cypri. ep. 40.

cuntry. And therefore of them we
 (v) *Ionc. 5.* reade it thus written: *God (v) save*
10. *their workes, because they were turned*
Num. 25, 11 *from their euill waies: & God tooke com*
Psal. 105, 30. *passion of the euill which he had spoken*
that he would doe to the, & did it not

Thus finally we learne by the te-
 stimonie of holy Scripture, that by
 (x) these, & other meanes & offices
 (x) *Pro. 10, 2* of true pietie done by the grace of
Act. 8, 22. Christ; this effecte is wrought, that
2. Cor. 7, 10. the sinnes of faithfull penitents in
 the Church (as wee saide before)
 are purged and taken away: in re-
 gard whereof the Apostle warneth:
 (y) *2. Cor.* *Hauing (y) therefore these promises, my*
7, 1. *dearest, let vs cleanse our selues from all*
2. Tim. 2, *iniquation of the fleshe and spirit per-*
19, 21. *sisting sanctification in the feare of God.*
 And with no lesse vehemencie spea-
 keth S. IAMES (z) *Cleanse faith he,*
 (z) *Iac. 4, 8.* *your handes you sinners: & purifie your*
Ezec. 18, 27. *hartes you double of minde. Be miserable*
and

and mourne, and weepe: let your laughter be turned into mourning, and ioy into sorow. Be humble in the sight of our Lorde, and he will exalte you. For it is not sufficient for a man to amende his manners, & to leaue his misdeds: (that we may againe vse the wordes (a) of S. AVGVSTINE) Vnlesse by the sorow of penance, by the sighings of humilitie, and by the sacrifice of a contrite harte, together with the cooperation of almes; satisfaction be made to God; for those thinges also that haue bene committed. Otherwise who so shall knowe that any mortall sinnes doe beare sway in him, as the same (b) Saint writeth; except he worthely amende himselfe & (if he haue space) doe penance along time, and giue large almes, & refraine from the sinnes themselves: he cannot be purged with that transiorie fire wherof the Apostle (c) hath spoken but shall be tormented without any redresse in the euerlasting flame

(a) Hom 50
ex 50. cap. 5.
& in Ench.
cap. 70. &
Cyp. de lapsis
in fine &
others as be-
fore of Satisfac-
tion pag
209.

(b) Sen 4 f. de
Sancis.

(c) 1. Cor. 13.
15. Aug. lib.
12. ex 10. Ench.
ca. 67.

& de fid. &
op.ca. 16. &
quæst. 1. ad
Dulcitium.

flame. For not deadly sinnes, but li-
tle sinnes are purged and clenſed af-
ter this life.

2 And what conceipte ought we to haue
of litle sinnes?

Aug. Ench.
cap. 78. & li.
21. ciu. c. 27.
Iſid. lib. 2. de
ſum. bo. c. 18

(a) Iac. 3. 2.
1. Io. 1. 8.

Ectel. 7. 21.

Pro. 24. 16.

Pſal. 31. 6.

(b) Aug. de

10. chrod. c.

11. & in Pſa.

129. ſer. 244.

de tēp. & tr.

12. in Ioan.

(c) Eph. 4. 30

Chry. ho. 87.

in Mat. & 8.

in 1. Cor. &

in ſer. de le-

uium pec-

THIS ſurelie, that ſuch lighter
ſinnes, as, the wandering of the
minde, an idle worde, immoderate
laughter, and ſuch like, which are
called quotidian, or veniall ſinnes,
and without the which this life is
not paſtouer, *for in (a) many thinges
we offend all*; as we alſo noted before:
although they are not deadly, and
do ſeeme litle in outward apparāce;
yet they are not to bee (b) contem-
ned. For ſomuch as they diſpleaſe
God, or (as S. P A V L ſpeaketh) they
(c) contriſtate the holy Ghoſt, they
darken and obſcure the conſcience,
they diminifh the feruour of chari-
tic, and they doe hinder the procee-
ten

ding of vertues, & drawe a man of-
 ten times to greater vices and dan-
 gers. For which cause it is written:
*He that (d) despiseth litle thinges, shall
 by little and little fall. He (e) that lo-
 ueth danger, shal perish in it. He (f) that
 shall sinne in one thing, shall lose many
 good thinges.*

catorum pe-
 riculis. Bern.
 ser. 1. de con-
 uers. Pauli. et
 in tract. de
 præcepto &
 dispens. c. 14.
 (d) Eccli. 19,
 1.
 (e) Ibid. 3,
 27.
 (f) Ecclef. 9,
 18.

Therefore these blottes & filthes
 of the soule, as much as may be, are
 to bee eschewed: for as wee reade:
*(g) There shall not enter into the Hea-
 uenly Ierusalem any polluted thing. And
 except they be washed away in this
 life, they doe burden a man after
 (h) his death, and cannot certes be
 cleansed without the bitter paines
 of Purgatorie fire. Which fire al-
 though it be not euerlasting; yet, if
 wee beleue (i) Sainte. A V G V S-
 TINE, It is more sharpe & grienous,
 than whatsoeuer a man can suffer in
 this life.*

(g) Apoc.
 21, 27.
 Psal. 14, 2.
 & 23, 4.

(h) See a-
 boue of Sa-
 tisfacti. n.
 page. 215.

(i) In Psal.
 37. & ser. 41.
 de Sanctis.
 Greg. in 3.
 Pl. poenit.

3 *What then are the remedies to purge
the lighter sorte of sinnes?*

FOR the washing away of such
filthes of the soule in this life;
the Primitiue Church hath (4) ac-
knowledged and vsed these reme-
dies. An humble accusation of a
mans selfe: our Lords praier: knock-
ing of the Breaſte: & other the like
deuoute exerciſes, either towards
God, or towards our neighbour,
and afflictions of the bodie, volun-
tarilie and deuoutlie vndertaken.
Which remedies, wiſe men certes
ſo much the more willingly and ſe-
riouſly doe imbrace, by how much
they doe more perfectly knowe, &
more diligently waigh and conſider
the ſeuerity of Gods Iuſtice in (b)
reuenging of ſinne. Which may be
exprefſely ſhewed euen by that one
dreadful ſpeech of Chriſt: *I ſay vnto
you (c) that euery idle word that me ſhal
ſpeake*

(a) Aug. ep.
108. Ench. c.
71. 72. in Io.
tract. 12. ſer.
41. de Sanct.
lib. 21. ciu. c.
27. & ho. 50
ex 50. ca. 13.
Conc. Tolet.
4. can. 9.

(b) Iob. 24.
12.
Proſp. in ſent
Aug. c. 210.
Aug. in Pf. 58
(c) Mat. 12.
36.

speake, they shall render an account for it in the day of iudgement: Also by that specche of S. PETER: (d) The iust man shall scarce be saued. Inso- (d) 1. Pet. 4. 18.
much that for this cause I O B a man otherwise Iust and Innocent hath saide: I did (e) feare all my workes (e) Job. 9. 28.
knowing that thou didest not spare him that sinneth. And the Apostle Saint PAVL: It is (f) horrible to fall into (f) Heb. 10. 31.
the handes of the liuing God: But (g) if we did iudge our selues (as the same A- (g) 1. Cor. 11. 31.
postle warneth vs) wee shoulde not bee iudged. Therefore, (h) Blessed is that (h) Pro. 28. 14.
man that is alwaies fearefull: but he that is of a hard heart shall fall into euill.

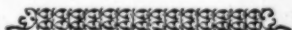
4 *Is it sufficient to abstaine from sinne?*

CHristian Iustice, whereof wee haue hitherto treated, propo- Bern. ser. 34. ex paruis. Chrys. in Pf. 4 & ho. 16. in ep. ad Ephel. Aug.
 seth two partes, and as equally necessary commendeth them vnto vs,
 Y5 in

ferm. 59. de in these wordes: *Decline (a) from*
 temp. *euill, and doe good.* As also S. PAVL
 (a) Pl. 36, 27. teacheth: *Hating (b) euill & cleaue-*
 & 33, 15. & *ing to good.* Therefore *It is not suffici-*
 ibid. Aug. *ent,* as (c) S. AVGVSTINE hath
 (b) Ro. 12, 9. *plainely saide; to abstaine from euill:*
 1. Pet. 3, 10. *except that be done which is good: and it*
 11. *is a small matter to hurt no man, except*
 Tob. 4, 13. *thou doest endeuour to doe good to many.*
 Esa. 1, 16. *Wherefore, hauing nowe finished*
 Eccli. 3, 32. *after our manner, the first part of*
 Col. 3, 8. *Iustice, which prohibiteth euills; it*
 Ephes. 4, 16. *followeth nowe, that by the helpe*
 17. 20. *of Christ we go foreward to speake*
 Lac. 4, 17. *of the other part also, which consi-*
 Mat. 3, 10. *steth in the pursute of those thinges*
 & 7, 19. *which are good.*
 (c) In sent.
 Prosp. c. 86.
 Aug. lib. 19.
 ciu. cap. 14.

OF

OF THREE SORTES OF GOOD WORKES.



I In what good thinges doth Christian
Iustice confiste.

THIS Iustice extendeth (a) so far, (a) Chrys. in
that it containeth in it selfe all Psa. 4. & 14.
the good thinges which are honest- & ho. 23. in
ly, iustly, and deuoutly done; and Gen.
proposeth the same vnto vs, as to be
both desired and followed. Where-
fore thus doth the Apostle admo-
nische the faithfull: *Walke (b) worthie (b) Col. 1.*
of God, in all thinges pleasing, fructify-
ing in al good worke: Prouiding (c) good (c) Ro. 12.
thinges not only before God, but also be-
fore all men. For this is the true vse, 2. Cor. 8, 21.
and proper fruit of our vocation, & Mat. 5, 17.
of Christian Iustice purchased by 1. Pet. 2, 12.
Christ, as witnesseth (d) S. PETER; (d) 1. Pet. 2.
That beeing dead to sinnes we may liue

- to Iustice: that is to say, as S. P A V L expoundeth it: *That (e) denying impiety, & worldly desires, we liue soberly & iustly & godly in this world.* To this effect is that of the Gospel proposed vnto vs: *that without (f) feare beeing deliuered from the hands of our enemies, we may serue him in holinesse & iustice before him all our daies.* For therefore hath Christ redeemed vs from all (g) iniquitie that he mighte cleanse to himselfe a people acceptable, a pursuer of good woorkes. For (h) wee are the worke of God himselfe, created in Christ Iesus in good woorkes, which God hath prepared that we should walke in them.

Thus doth S. P A V L constantly write, and warne all men about the obseruance and continuall practise of Christian Iustice. And for this cause also S. I H O N doth wisely admonish & absolutely define: (i) *Little children let no man seduce you. Hee that*

that doth iustice is iust, euen as he also is iust. He that committeth sinne is of the Deuill. And S. IAMES expressly teacheth: *By workes (k) a man is iustified and not by faith only. For euen as the body without the spirite is deade, so also faith without woorkes is deade.*

(k) Iac. 2.
Aug. in pref.
in Psa. 31. &
de fid. et op.
c. 14. Chryf.
ho. 2. in Gen

Then againe the same Apostle: *He that hath looked (l) in the lawe of perfecte libertie, and hath remained in it, not made a forgetfull hearer, but a doer of the worke; this man shall be blessed in his deede.* And noe other meaning then this had S. PAVL when he saide: *Not (m) the hearers of the lawe are iust with God, but the doers of the lawe shall be iust.*

(l) Iac. 1.

(m) Ro. 1.

2 *What profite doe the workes of Christi
an Iustice procure?*

VERY singuler certes, and manifolde both in this life and in the life to come. For hereunto belongeth that speech of S. PAVL: *Pietie (a) is*

(a) 1. Tim. 4. Pro. 11, 17, 18. (a) *is profitable to all things, hauing promise of the life that now is, & of the life*

2. Par. 15, 7. to come. Then in an other place we Mat. 10, 41. & 19, 21, 29. finde it written: (b) *Of good labours, there is glorious fruite.*

& 15, 1. I For first these workes proceeding Eccli. 12, 2, & 36, 18. frō a liuely faith, that is, from a faith

Hier. 31, 16. working by (c) charitie, are not only signs of Christian vocation, but do

(b) Sap. 3, & 10, 17. also cōfirme & make sure the same in vs. And therefore S. PETER

1. Cor. 15, 58. the Apostle, who in euery place exhorteth to good woorkes; hath ad-

Heb. 6, 10. (c) Gal. 5. ded this also: (d) *Brethren labour the more that by good workes you may make*

Cypr. ep. 57. ad Corn. in fine. *sure your vocation, & election; for doing these thinges you shall not sinne at a-*

(d) 2. Cor. 9, 10. *ny time.* 2 Secondly they doe (e) augment

Col. 1, 10. grace in the beleeuers and doe perfitte sanctificatiō, (f) as witnesseth

1. Pet. 2, 2. (f) 2. Cor. 7, 1. the Apostle: In so much that here-

Ro. 6, 22. upon Saint IAMES also affirmeth, that

Apo. 22, 11.

that faith which doth worke with
workes, is also consummate by the
same (g) workes.

3 Thirdly, they engender (h) a cō-
fidence of a good conscience, and
doe the more incourage to pray, &
to obtaine any thing at Gods hand,
for it is written: *Almes shall be a great*

(i) *confidence before the high God to all
them that doe the same.* And againe:

*My (k) dearest if our heart doe not re-
prehend vs, we haue confidence towards
God. And whatsoeuer we shall aske, wee
shall receiue of him: because we keepe his
commaundements, and doe those things
which are pleasing before him.* There is

an example extant in EZECHIAS
the King, who hauing confidence
in a good conscience, and beeing
approued therein by Gods owne
voice; said: *I beseech (l) thee O Lorde,
remember I pray thee, how I haue wal-
ked before thee in truth, and in a perfect
hart;*

Eccli. 18, 22.

Trid. sess. 6,

cap. 10.

(g) Iac. 2, 22.

(h) Io. 3, 20.

1. Io. 4, 17.

Iac. 2, 25.

Gal. 6, 4.

(i) Tob. 4.

(k) 1. Io. 3.

Io. 15, 7.

Aug. in Pref

in Psal. 31.

(l) Esa. 38.

4. Reg. 20, 3.

Psal. 7, 9. &c

16, 1. & 17,

21, 25. et 25,

1. & 34, 24

& 131, 1.

harte; and haue done that which is good in thy sight.

4 Finally they doe cause, that labouring in the (m) vineyarde of Christ we may receiue the day penie, (to wit) the promised rewarde of life euerlasting, and the crowne (n) of Iustice, which, keeping the commandementes of God in the (o) Church, we doe in (p) Christ (q) deserue. Therefore our Lorde (r) saith: *Call the worke fowlkes & paie the theire hiere.* Holy D A V I D saith: *Thy (s) seruant kepeth them* (to wit) the commandementes of God: *In keeping them much retribution.* And againe: *I haue (t) inclined my harte to keepe thy iustifications for euermore, because of retribution.* S. P A V L also saith: *I haue (v) fought a good fight, I*

(m) Mat. 20. Aug. tra. 67. in Io. Greg. l. 4. dial. c. 35
(n) 2. Tim. 4. 8.
Iac. 1, 12.
(o) Mat. 19, 17.
(p) Io. 3, 21. & 15, 2. 4.
(q) Eccli. 16, 15.
Heb. 13, 16.
Sap. 3, 5. 6.
2. Theff. 1, 5. 6.
Apoc. 3, 4. 5
Trid. sess. 6. cap. 16.
Cyp. de vn. ecclef. Aug. ep. 105. & l. demorib. Ecclef. Cathol. cap. 25. (r) Mat. 20. Sap. 5, 16. (s) Psal. 18. Heb. 11, 6. Luc. 14, 14. Col. 3. 24. Ephes. 6, 8. 2. Cor. 4, 17. Aug. in Psal. 93. (t) Psal. 118. Mat. 19, 12. Aug. in Psal. 120. (v) 2. Tim. 4. Aug. hom. 14. ex 50. cap. 2. & in Psal. 83. & 100. & haue

haue consummate my course, I haue kepte tract. 3. in Io
 the faith. Concerning the rest, there is 2. Conc. Arauscap. 38.
 laide vp for me a crowne of iustice, which Mat. 5, 12.
 our Lorde will render to me in that day, & 6, 4. 6. 17.
 a iust Iudge: And not only to me, but to & 10, 41.
 them also that loue his comming. Final- Apoc. 2, 7.
 ly Christ himselfe saith: If thou (x) 10. 26. & 3,
 wilt enter into life keepe the commande- 11. & 14, 13
 mentes. And againe: (y) They that (x) Mat. 19.
 haue done good things, shall come forth (y) Ioan. 5-
 into the resurrection of life: but they Mat. 25, 34.
 that haue done euill, into resurrection of Aug. in Psal
 iudgement. Then in an other place: 49.
 (z) Hee that doth the will of my father (z) Mat. 7.
 which is in heauen, he shall enter into
 the Kingdome of heauen.

By all which it is made very ma-
 nifest how much it standeth euery
 one of vs vpon, if we desire life euer
 lasting, to ponder those speaches of
 almightie God: (a) He that is iust, let (a) Apo. 22.
 him be iustified yet: And let the holy be Eccli. 18, 22.
 sanctified yet. Beholde I come quickly

Z.

and

(b) Pf. 61, 12 *and my rewarde is with me to render to*
 Mat. 16, 27. (b) *euery man according to his workes.*
 Rom. 2, 6. *Therefore doing (c) good let vs not faile*
 1. Cor. 3, 8. *for in due time we shall reape not failing.*
 (c) Gal. 6.
 Eccli. 51, 58.

Aug. in Psa.
 111. & q. 4. 3 *How many kindes of good woorkes be*
 ad Dulciiiū. *there, wherein Christian Iustice is*
cheisly seene and exercised?

Petr. Chry-
 sol. ser. 43.
 Leo, ser. 1. et
 4. de ieiun.
 10. mensis.
 Bern. in sen-
 tētiis sect. 11
 (a) Aug. de
 perf. iust. c. 8.
 responf. 17.
T Here are three kindes as wee
 finde in holy scripture, to wit,
 Praier, Fasting, and Almes. For, o-
 ther good deedes, for the most parte
 which doe proceed of a liuely faith,
 and doe sette forth, increase, and
 consummate Christian iustice, are
 easely reduced (a) to these three
 fountaines. Heereupon was that
 notable speache of the Angell R A-

(b) Tob. 12. P H A E L: *Praier is (b) good, with Fa-*
sting, and Almes, more than to hoorde
vp treasures of golde. And Saint A v-

(c) In Pf. 42. G V S T I N E faith plainly: (c) *This*
is the iustice of a man in this life;
Fasting,

Fasting, Almes, and Praier.

Of this doth Christ seuerally intreate in S. MATHEWES Gospell, (d) & addeth promises of the heauenly reward prepared for those who within the Church without hypocrisie (e) doe syncerelye Fast, Praie, and giue Almes. Hence is that faithfull promise so often repeated: *Thy Father (f) which seeth in secrete will repaie thee.* And these be the very things wherein Christ, (to the intente that we may liue well and happely,) woulde haue (g) our iustice to abound, and so to shine (h) before men, that they may see our good workes & glorifie the Father. To the performance of these, we are (i) created, & destinated in Christ: as the which thinges God hath prepared that we may walke in them. For these thinges done (k) in charitie, the iust shalbe receiued into the

(d) Mat. 6.

(e) Aug. ser. 60. de temp.

(f) Mat. 6.

(g) Mat. 5,

21.
(h) Ibid. ver.

17.

(i) Ephes. 2.

(k) Mat. 25,

34.
10. 5, 29.

eueraſting kingdome: And for neglecting of the ſame, the vniuſt ſhall be caſt hedlong into hell fire.

(l) Luc. 18,
11.

And as it is Pharifaicall (l) and full of vanitie, with the contempte of others to iuſtifie himſelfe, and to trust to his owne (m) workes: ſo is it Chriſtian like and lawfull, that a man with humilitie diligentely attend vnto good workes, and if at any time he will glorie, to glorie in (n) our Lorde, who worketh in vs to will, and to accompliſhe, as witneſſeth the (o) Apoſtle.

(m) Ro. 10,
3.
Trid. ſeſſ. 6.
cap. 16.

(n) 1. Cor. 1,
31.
2. Cor. 10,
37.
(o) Phil. 2,
13.

4 What is faſting?

His worde hath not orie ſimple ſignification. A greate and generall faſte S. AVGVSTINE (a) calleth, *to abſtaine from vices, and vnlawfull pleaſures of the worlde*. Then is there a philoſophicall Faſt, as ſome name it, conſiſting in a ſpare diet & temperance of meate and drinke, and

(a) Aug. tra.
17. in Io. &
1. 2. queſt. E-
uang. ca 18.

2nd morall sobrietie, wherewith the very (b) Heathens according to the rule of right reason do liue téperate ly. Thirdly there is an Ecclesiastical Faſte (c) to wit, when according to the certaine cuſtome & preſcript of the Church we forbear ſleſhe diet vpon ſome certaine daies, & are content with one only repaſt. Which kind of Faſt is after a Godly & Chriſtian manner (d) vndertaken to perſorme Gods ſeruiſe more religiously: to tame the ſleſhe, and make it ſubiect to the ſpिरितe: to yeelde the worthy fruites of penance: to exerciſe obedience: & finally to obtaine any grace & fauor at Gods handes.

(b) Hieron.
lib. 2. aduerſ.
Iouin. c. 9.

(c) Clem.
Conſtit. A-
poſt. l. 5. cap.
12. 14. 17.
18. 19.

Iſid. lib. 1.
offic. c. 36.
& ſequ.
Raban. de
inſtit. cler.
lib. 2. c. 17.
& ſequ.
Iuo. part. 4.
cap. 25. &
ſequ.

Burch. l. 35.
(d) Cypr. de
Ieiun. & tē-

rationibus Chriſti. Athan. de Virg. Chryſ. ho. 1. & 2. in Gen. & ſerm. 1. & 2. de Ieiun. Baſ. orat. 1. & 2. de Ieiun. Aug. de vit. Ieiun. cap. 2. & 3. Amb. in lib. 1. de Helia. & Ieiun. & epiſt. 82. Leo. in ſer. de Ieiun. 7. & 10. menſis, Pentecoſtes, & quadrag.

5 But What anſwere is to be made vnto thoſe, that doe reprehend & contemn the law of the Eccleſiaſtical Faſt?

Z 3

Fiſt,

(a) 1. Tim. 4, 1.
 Ccl. 2, 16.
 Deut. 14, 3.
 Can. Ap. 50
 & 52. Conc.
 Gang. can. 2
 1. Tol. in as-
 sert. fid.
 Bracar. 1.
 can. 14. &
 32.
 (b) Lib. 30.
 Con. Fauft.
 cap. 5. & de
 mor. Manic.
 c. 13. & 14.
 Con. Adim.
 cap. 14.
 Theod. in
 epito. diuin.
 decret. cap. de
 Abstin.
 Bern. ser. 66.
 in Cant.
 Ifid. l. 1. de
 offic. cap. 44
 Gē. 1, 29. &

FIRST such persons are to be admonished, that they doe not falsly attribute vnto Catholicks that which the Apostle doth (a) detest, and the Church hath euer, in the *Iewes, Maniches, & Priscilianistes* condemned; for that, either according to the law of *M O Y S E S*, or of superstition, they do abstain from certain meats. For *Catholicks*, as *S. A V G V S T I N E* aunswereth (b) *F A V S T V S* the *Manichee*: *Whereas they abstaine from fleshe: they doe it, for to tame their bodies, and to restraine the more their soules from such motions as be contrarie to reason, not for that they thinkethe fleshe it selfe to be vncleane: neither doe they abstaine from fleshe onely, but also from some certaine frutes of the earth: either alwaies; as a fewe: or at certaine daies and times; as in the Lente, for the most part euery one.* Thus writeth *S. A V G V S T I N E*. And before him the

the same also EPIPHANIVS teacheth, where he confuteth the *Aerian* heresie, which will haue the sett (c) Fastes of the Church to be at euery mans discretion, and no man to bee bounde thereunto. But in that the order of time is obserued in (d) publike Fastes, as also in Praiers, & holy daies: that doth confirme, setforth, and aduance the order and publike concorde in the Church. Besides: priuate Fastes, fewe woulde impose vpon themselves, as being hindered from such endeouours, with a naturall loue of the fleshe, and care of the bellie.

tonii. Hieron in vita Pauli Erem. & Hilarionis. Epiph. in compend. doct. Eccles. Cathol. (c) Hæres. 75. & Aug. hæres. 53. Damasc. de hæres. (d) Hieron. in ep. ad Gal. cap. 4. I eo. ser. 3. & 4. de Ieiun. 7. mensis. & ser. 4. de quadrag. Basorat. 2. de Ieiun.

Nowe that it is of great importance, and of assured meritte, reuerently to imbrace and diligently to obserue such kinde of Fastes: (e) S.

10.11.

Aug. hær. ref.

22. & Amb

ep. 82.

(f) Aug. ep.

118. ad la-

nuar. cap. 2.

(g) Ro. 13, 5

(h) Aug. ep.

86. Epiph. in

compend.

Calixt. ep. 1.

ad Bened.

Leo. ser. 1. et

2. de Pent. et

ser. 8. & 9.

de Ieiun. 7.

mensis, &

ser. 8. de Ie-

iun. 10. mē-

sis Raban. l. 2. de instit. Cler. cap. 24. Conc. Mog. cap. 34. Salegun.

cap. 2. Bern. in vigil. S. Andr.

(i) Ignat. ad Phil. Epiph. in com-

pend. Theoph. Alex. lib. 3. Paschali. Maxim. in serm. de quadrag.

Amb. Aug. Leo. Bern. de eadem. Orig. ho. 10. in Leuit. Ifid.

1. offic. cap. 36. Aug. ep. 119. cap. 15. & in Psal. 110. (k) Can. 68.

HIEROME proueth it so plainlie
against IOVINIAN, that none can
doubte thercof any more. Vnto
which may be added those thinges
which we haue taught before con-
cerning the obseruance of the pre-
cepts of the Church: & that, for the
auoiding of (f) Scandall, and retai-
ning of publike discipline, *Neither*
(g) *only for wrath, but also for conscience*
sake, as the Apostle (g) hath saide.

And it is manifest, as the writers
(h) in all ages doe proue that this
is both the perpetuall Discipline,
Custome, Tradition, and decree of
the Church, and hath beene euer
from the beginning; that vpon cer-
taine daies, especially of the (i) *Lent*,
this Fast of the Church shoulde be
observed. So doe the (k) Canons

of the Apostles, and the most holie
 (l) Councelles teach. The Coun-
 cell of (m) *Gangra* certes pronoun-
 ceth them accursed, that doe con-
 temne the common Fastes of the
 whole Church. And the *Toletane*
 (n) Councell willeth them to bee
 excommunicate, who without vne-
 uitable necessity & euident weak-
 nesse doe eate fleshe in *Lent*. And
 the holy Fathers zeal is most singu-
 lar, in commending, vrging, & re-
 quiring (o) Fasting, espetially that
 of *Lent*, which they will haue ac-
 counted as instituted by the (p) A-
 postles. From this spirite of the Fa-
 thers, are they farre off that doe dis-
 burden themselues & others of the
 Lave of Fastes, taking vpon them-
 selues the Patronage not of Euan-
 gelicall liberty, but of licentiousnes
 of the fleshe. These fellows will
 not haue the fleshe with the (q) vi-
 ces

(l) Laod.c.
 50. 2. Brac.
 c.9. 4. Carth
 can.63.
 Tribur.c.35
 Agath.c.12
 (m) Can.19.
 Mogunt.
 can.35.
 (n) 8. Tolet.
 c.9. vide Te-
 lesph.in epi.
 ad vniuers.
 Theoph.A-
 lex. l.3. Pasc.
 Aug. ser.64.
 de temp.
 Niceph l.17.
 c.32. Chrys.
 hom.6.ad
 pop.& 1.&
 2.in Gen.
 (o) Bas.160.
 2.de Ieiun.
 Aug. ser.62.
 de temp.
 Amb.ser.23
 25.34.36.37
 (p) Hieron.
 ep 54 cont.
 Mont.ad
 Marcell.
 (q) Gal.5,24

(r) 1. Cor. 2, ces and concupiscences to be cruci-
 14- fied, & therefore they (r) fauor not
 (s) 1. Thef. those thinges that are of the Spirite,
 5, 19. but doe rather extinguishe (s) the
 Maxim. in Spirite, contrary to the Doctrine of
 Litan. the Apostle. They do also resist the
 (t) Aug. in holy Church our Mother, yea & (t)
 ep 86. ad Christ also, speaking & gouerning
 Casul. in the Church (v) his Spouse: wher-
 (v) Luc. 10, fore they purchase vnto themselues
 16. (x) assured damnation, wheras they
 Mat. 18, 17. abrogate & reiecte the holy & hole-
 1. Cor. 14, some ordinance of Fastes, alwaies
 37. commēded vnto vs by the Church.
 1. Thef. 2, 13 & 7, 1. (x) Ro. 13, 2. Leu. 23, 27. 1. Reg. 14, 24. 3. Reg. 13, 16. Conc.
 Act. 15, 28. Trid. sess. vlt. Aug. tract. 73. in Ioan. Amb. ser. 25. & 36. Chrys.
 Hier. 35, 6. hom. 12. in 1. ad Tim. Raban. lib. 2. de instit. Cler. cap. 25.

*6 What doth the holie Scripture teache
 concerning Fasting?*

Iud. 20, 26. **I**T is the voice of Almightye God
 1. Reg. 7, 6. himselfe, which by the Prophet
 & 31, 13. **I O E L** cryeth out vnto sinners: (a)
 2. Reg. 1, 12. *Be yee conuerted vnto mee in your whole*
 & 3, 35. & *heart; in Fasting, Weeping, and Mour-*
 12, 16. 22. *ning,*
 3. Reg. 21,

ning. And a little after; (b) *Sound the trumpet in Sion, faith hee; Sanctifie a Faſte, call the company, aſſemble the people together; or as others do reade; Sanctifie a Faſte, preache the curing. That hereby we may learne, that Faſte is ſanctified by other good woorkes, and being ſanctified, is* (c) *available to the curing of finnes, as S. HIEROME doth* (d) *interpret. For as the ſame holy Father gathereth out of holie* (e) *write, by Faſting, DANIEL, a man of* (f) *deſires, knewe thinges to come: And the Ninuites appeaſed the wrath* (g) *of God: And* (h) *ELIAS, and* (i) *MOYSES, with fortie daies hunger were filled with the familiarity of Almighty God, & our Lord* (k) *himſelfe Faſted ſo manie daies in the wilderneſſe, that he might leaue vnto vs ſolemne daies*

Chryſoſt. in homil. de Iona. (f) Dan. 9. 3. 23. & 10. 3. 11. (g) Iona. 3. 10. (h) 3. Reg. 19. 8. (i) Exod. 24. 18. & 34. 28. Deut. 9. 9. 18. (k) Mat. 4. 2. Luc. 4. 2.

27.
1. Par. 10. 12
2. Par. 20. 3.
1. Eſd. 8. 21.
2. Eſd. 1. 4.
(a) Icel. 2. 12
& 1. 14.

(b) Ibid. 2.
15. Greg.
ho. 16. in E-
uang.
Maxim. ho.
1. de Ieiun.
quadrag.

(c) Aug. ſer.
60. 62. 69.
230. de tēp.
Bern. ſer. 4.
de quadrag.
Hier. in c. 6.
Danielis.

(d) Lib. 2.
adu. Iouin.
cap. 11.

(e) Ibid. vide
Aug. ſer. 65.
de temp. &

of

of Fasting: And hee taught that the fiercer sort of diuels cannot be vanquished but by (*l*) Praier, & Fasting: the Apostle saith, that he (*m*) Fasted often. And in the *Psalmes* the Penitent saith: *I did* (*n*) *eate my breade as ashes, and did mingle my drinke with teares.* And, when (*o*) they were troublesome vnto me, *I did weare heare cloth* *I did humble my soule in Fasting.* What is more manifest then that which Christ affirmeth shoulde come (*p*) to passe, that when he, the Spouse most deare vnto his disciples should be taken away: then they, thoughe full of the holy-Ghost, (*q*) shoulde Fast? Therefore S. P A V L exhorteth all the faithfull: *Let vs* (*r*) *exhibite our selues as the ministers of God, in much patience, in watchinges, in Fastinges, in chastitie.* For they (*s*) that be Christes, haue crucified their flesh with the vices and concupiscences.

7 What

7 *What is Praier?*

IT is a deuoute affect of our mind towards God wherby we do faithfully demand *(a)* whatsoeuer things are holesome for vs and others: and whereby we doe praise & celebrate the grace and power of Almighty God: or by any manner of meanes, exhibite our selues *(b)* deuoute before that soueraigne & eternall maiestie. So that heerunto belongeth not only beseeching; but also *(c)* adoration, *(d)* oblation or Sacrifice, *(e)* inuocation, *(f)* praise, and *(g)* thankesgiuing.

The *(h)* maner, and exact forme of praying, Christ hath *(i)* prescribed, as we haue already declared.

1. Tim 2. a Aug. ep. 59 ad Paulin (h) Aug. tract. 73. in Euang Io. Bas. in cap. 2. const. Monast. Bern. ser. 4. & 5. de quadrag & in ser. de 4. modis orandi. (i) Mat. 6. b Luc. 11. a See before of our Lordes Praier.

And there is no worke more *(k)* comended in holy scripture; none, more

(a) Damasc. l. 3. orth. fid. c. 24. Aug. l. 2. de ser. Do in Monte. c. 3. & ser. 230 de temp. Bas in Iul. Chryf ho. 30. in Gē Nyff. in lib. de erat.

(b) Ex. 35. c d 2. Par. 29. g

(c) Mat. 4. b

(d) Mal. 1. c

Esa. 56. c

Ioan. 4. c

(e) Ro. 10. c

(f) Psal. 17. a

& 145. a

(g) Esa. 56. c

(h) Aug. tract. 73. in Euang

Io. Bas. in cap. 2. const. Monast. Bern. ser. 4. & 5. de quadrag & in

ser. de 4. modis orandi. (i) Mat. 6. b Luc. 11. a See before of our

Lordes Praier.

(k) Pl. 140. a

Tob. 12. c

Act. 10. a

Ex. 32. c Pf.

105. d Hier.

7. c 27. d

& ibid. Hier.

ron. & epist

12. ad Gau-

dentiũ. c. 3

(l) Ecclef. 35.

d Pf. 105. c

36. a Iud. 9. d

(m) Lu. 18. a

Eccli. 18. c.

1. Thess. 5. c

(n) Mat. 6. a

(o) Io. 4. c.

(p) Tert. in

apol. aduers

Gent. c. 30

Aug. in l. de

cura pro

mort. cap. 5

Hieron. adu

Lu. if. cap. 6

& in vita

Pauli. & de

vir. illust. in

Iacobo,

(q) Io. 17. a

11. a

(r) Mat. 17. c

Luc 23. f

(s) Mat. 26. d

more familiar with deuoute and ho-
 ly persons; none, that of more per-
 sons, and more often, & with grea-
 ter diligence, and more necessarily
 is to be exercised in this life, than is
 praier. It is a true saying: (l) *The*
praier of him that humbleth himselfe,
shall pearce the cloudes. Also, (m) *it be-*
houeth alwaies to praie, to wit, with a
 zealous affect of harte, and without
 hypocrisie, or respect of the praise
 (n) of men, that is to saie, in spirite
 (o) & truth. Notwithstanding they
 that doe praie, doe often vse an ex-
 ternall (p) gesture and disposition
 of the body, together with many ce-
 remonies. And therein they doe ve-
 ry well, as appeareth by the exam-
 ples of holye Scripture. For euen
 Christ our Lorde sometimes with
 (q) eies lifted vp to heauen, some-
 times with (r) loude voice, some-
 times prostrate (s) vpon the ground
 praied

praied vnto his Father. The praier
 also of (t) DANIEL and the (v)
Niniuites is the more cōmended, be-
 cause it was not taken in hand with-
 out Fasting, Sackecloth, & Ashes.
 And it is not in vaine written of the
 (x) Publicane, that he made his prai-
 er in the Temple, with an humble
 countenance, his eies cast down-
 ward and knocking of his breast.
 Which thinges certes though they
 seeme externall, & may be done e-
 uē by wicked persons for ostentatiō
 sake: yet do they deserue praise and
 cōmendation, in that they both ex-
 ercise the body deuoutely, & bring
 it into the obedience of the Crea-
 tour; & stir vp the mind, confirme &
 strengthen it, in the interiour wor-
 shippe. These are moreouer certain
 testimonies of faith, humilitie, and
 pietie, in no case to be neglected;
 as being thinges that doe procure
 much

Mar. 14. d
 Luc. 22. c
 (t) Dan. 9. a
 (v) Ion. 3. c. d
 Iudith. 4. b
 cd 9. a
 1. Mach. 3. f
 (x) Luc. 18. c
 Excd. 9. fg
 17. c.
 Deut. 9. cd
 Num. 20. a
 Psal. 87. b
 140. a
 2. Par. 6. b
 29. f
 3. Reg. 8. f
 Dan. 6. c
 1. Efd. 9. b
 Mat 2. b
 Excd. 7. g 9.
 g 20. g 21. a
 Ephes 3. c
 1. Cor. 11. a
 Damaſc. L. 4
 orth. fid. c.
 13. Of ſer
 times of
 Praier, See
 Aug. haeref.
 57. Beda in
 cap. 18. Luc.

Anselm. in c. 3. epist. 2. ad Theff. much edification, not only to the beholders, but also to the wholle Church.

Clem. const. lib. 8. cap. 40. Tert. in apol. cap. 2. Cypr. de orat. Dom. Athan. de Virgin. Bas. ser. 1. de instit. Monach. & cap. 57. in regulis longioribus. Chryl. ho. 59. ad pop. Hieron. in cap. 6. Dan. & ad Eustoch. ep. 22. cap. 17. & in epitaph. Paulæ. cap. 1. Conc. Aquisgr. cap. 126. & sequent. Psal. 118. 5. a 54. c. Dan. 6. c. Act. 3. a 10. b 16. c

8 Why is it, that it behoueth vs so diligently and dayly to pray?

First because of the greate and infinite comodities that redounde to them that pray as they shoulde. Then also, for that praier is a proper & necessarie exercise of faith. Moreouer, it is euery where commanded in diuine (a) scripture, and it hath a promise not only often repeated, but also such a one as is excellent & full of all consolation and sweetnes. (b) *I say to you, faith the trueth himselfe Christ, all thinges whatsoeuer you*

Isid. de summo bono l.

3. cap. 7

Aug. serm.

226. & 230

de temp. &

ep. 121. ca. 8

& sequ. &

ser. 5. de verb

Dom. cap. 4

& sequ.

Cypr. de or.

Do. Amb. l.

3. de Virg. et

ser. 93. de

Nazario. &

Celfo. (a)

Mat. 26. d

Mar. 13. d

Luc. 18. a

11. a b 21. g

Ecdi. 18 c

21. a Ro. 12. c

Phil. 4. b

Col. 4. a 1. Pet. 4 b 1. Theff. 5. c f 6. c 1. Tim. 5. a Heb. 4. d

Luc. 1. a 4. a 5. d (b) Mar. 11. c Mat. 21. b. 18. c d

aske

aske, praying, beleene that you shall re-
 ceive, & they shall come vnto you. And
 againe: I say (c) to you, aske and it shall
 be giuen you: seeke and you shall finde:
 knocke and it shall be opened to you: for
 euery one that asketh receiueth: and he
 that seeketh, findeth: and to him that
 knocketh, it shall be opened. And again:
 If you (d) being nought, know how to
 giue good giuftes to your children, how
 much more will your Father which is in
 heauen giue good thinges to them that
 aske him? With such kinde of speeches,
 as well noteth Saint CHRYSOS-
 TOME, and with such a (e) hope hath
 the Lorde of all thinges prouoked vs to
 pray. It is our parte, that being obedient
 to almighty God, we passe ouer our whole
 life in the praise of god & in praier, vsing
 more diligence & care about the seruice
 of God, then about our owne life. For so
 it will come to passe, that we shall alwaies
 leade our life worthy of a man. Thus

Aa

farre

(c) Luc. 11. b
 Mat. 7. b
 Io. 14. b 15.
 a 10. d
 1. Io. 3. d 5. e
 Psal. 49. c
 144. d
 Pro. 15. d
 2. Par. 7. e
 Eccli. 2. b 3. a
 38. a
 Leuit. 4. f g
 5. c d 6. a
 (d) Mat. 7. b
 Luc. 11. c

(e) Lib. 1. de
 orand. Deū.
 vide etiam l.
 2. & ho. 5. de
 incompre-
 hensib. Dei
 natura, &
 ad pop. An-
 tioch. ho. 71.
 & 79. Greg.
 ho. 27. in E-
 uang. & in
 Pl. 6. Poenit.

farre Saint CHRYSOSTOME.

9 By what examples may wee gather,
what the force and commoditie of
praier is?

THE Apostle S. IAMES, to the
intent he might explicate the
vertue of praier, with an example,
wrote thus: ELIAS (a) was a man
like vnto vs passible: and with praier he
praied that it might not raine vpon the
earth, and it rained not for three yeeres
& sixe monethes. And he praied again,
and the heauen gaue raine, and the earth
yeelded her fruite. S. AVGVSTINE

(a) Iac. 5. d
3. Reg. 17. a
d & 18. f g
Luc. 4. d
Eccli. 48. a

(b) Aug. ser.
22. ad frat.
in Eremo.

(c) Exod. 17.
c d
Iudith. 4. c d

(d) 1. Reg. 7.
c d
(e) Hier. 32.
c d f

(f) Dan. 6.
c f
(g) Dan. 3.
c c

(g) Dan. 3.
c c

(b) proueth the same thing with ma
ny more examples: MOYSES, (c)
and SAMUEL (d) praying, the
Jews ouercame their enemies, the A-
malechites, & the Philistians. HIE-
REMIE praying, is (e) comforted
& strengthened in prison. DANIEL
(f) praying, triumpheth amongst
the Lions. The three (g) Children
Praying

praying doe daunce in the fornace. (h) Luc. 23. f
 The Theefe (b) praying vpon the (i) Dan. 13. e
 Crosse, doth finde Paradise. S v - (k) Act. 7. g.
 SANNA (i) by praier is defended Hier. contra
 amidst the Elders that accused her Vigilant. c. 3
 falsly. S. STEVEN (k) praying is Aug. ser. 1.
 receiued into heauen, and hearde in & 4. de Sā-
 the behalfe of SA VL amongst the ctis.
 that stoned him. (l) Gen. 23. c
 Exod. 8. c g
 9. g 10. c 14.
 c d 32. ef
 Num. 11. a

By which (l) examples, not on- 12. d 14. c 16
 ly is declared the profite of praier; c e g 21. b
 but also the loue and diligence of 1. Reg. 1. b d
 praying is commended vnto vs. 12. c 4. Reg.
 Wherefore the Apostolical writings 19. c g 20. a
 doe thus exhorte vs: *Praie without* 2. Par. 20. a c
intermission, (m) *in all thinges giue* c 33. c
thanks. And againe: *Praie one* (n) 1. Esd. 8. e
for an other that you may be saued, Tob. 3. a b d
for the continuall praier of a iust man auai- Iudith. 9. a d
leth much. In like manner: *This* (o) 13. a Pf. 17. a
is the confidence which we haue towards 119. a Ionæ.
God, that whatsoener we shall aske accor- 2. a 1. Mac.
ding to his will, he heareth vs. More- 3. f 4. a b
 (m) 1. Thef.
 5. c
 (n) 1. Iac. 5. d
 (o) 1. Io. 3. e

(p) 1.3.d

ouer: *he that (p) knoweth his brother to sinne a sinne not to death, let him aske and life shall be giuen him.*

OF ALMES AND THE WORKES OF MERCIE.

10 *What is Almes?*

Vide Chryf.
ho. 13. in 2.
Ccr. et Aug
serm. 30. de
verb. Do. c. 3

IT is a gifte or benefite, whereby vpon an affection of compassion we doe succour an other mans miserie. Heereunto beelongeth that which the Angell R A P H A E L testifieth in T O B I A S: *Praier is good, (a) with Fasting and Almes:* That we may vnderstand, as S. C Y P R I A N (b) admonisheth, *that our praier & fastings are little auailable vnlesse they be holpen with Almes. Good, is mercie, faith S. A M B R O S E (c) which of her selfe maketh men persite, because it doth imitate the Father, which is perfect. No.*

(a) Tob.
12. b

(b) De opere
& eleemos.
item Petr.
Chrysost. ser.
43. Leo. ser.
3. de Ieiun.
Pentecost.
Ose. 6. c.
Mat. 6. b

12. a Pro 21. a Phil 4. d Heb. 13. c (c) Lib. 1. offic. c. 11. Chryf.
ho. 36. ad pop. Ant. Aug. ser. 76. de temp. & hom. 36. ex 50. Leo.
ser. 5. & 10. de quadrag. Nyss. de beatitud.

thing doth so commend a Christian soule (d) Luc. 6.d
as mercie. Thus saith he. (d) *Be yee* Psal. 32.a
therefore mercifull, as your Father also 118. h 144.
is mercifull, that you may be the sonnes
of your Father which is in heauen, who
maketh his sonne to rise vpon the good,
& the euill, & raineth vpon the iust, &
vnjust. Thus saith Christ our Sau- (e) Luc. 10.f
 our, and our (e) *Samaritane,* full of (f) Act. 10.f
 all grace and mercie, who went (f)
 throughout doing good & healing
 al that were oppressed of the Deuil.
 11 *In what manner doth the scripture*
commend Almes vnto vs?

V Ith many certes, (a) and (a) Deut.
 plaine preceptes, promises 15. b
 and examples. Yea S. CYPRIAN Efd. 8. c
 (b) teacheth, that in the gospel there Tob. 4. b
 is nothing more often cōmaunded Psal. 40. a
 than that wee perseuer in giuing Pro. 11. c 14.
 7. a d 12. a 17. c 29. b Ezech. 18. b c Mat. 25. d. Luc. 14. c (b) De
 opere & elem. Vide Aug ser. 50. cap. 8. & sequ. & 227. de temp.
 & hom. 18 19. 29. cap. 1. & sequ. & 47. ex 50. Nazian. orat. 16. de
 paup. amore. Chrys ho. 32. ad pop. & sequ.

(c) Luc. 11. f Almes, that we be not busied in
 Hieron. ad earthly possessions, but rather lay
 Hedib. ep. vp treasures in heauen. Hence are
 15c. quest. 1 those speeches of Christ: *But (c) yet,*
 (d) Aug. in Ench. c. 75. *that which remaineth giue almes: & be-*
 76. 77. & *holde al things are (d) cleane vnto you.*
 1er. 30. de (e) *Set the things that you posses & giue*
 verb. Dom. Almes, make to you purses that weare
 (c) Luc. 12. Almes, make to you purses that weare
 d 3. c Mat. not, treasure that wasteth not in heauen.
 6. a c 19. c d And in an other place: *Make vnto*
 Mar. 10. c you (f) *friendes of the Mammon of ini-*
 1. Tim. 6. d quitie: that when you saile they may re-
 (f) Luc. 16. c ceine you into the eternall Tabernacles.
 Aug. 1er. 25. In brieft: *giue, and there (g) shall be*
 c. 3. & 35. c. *giuen to you.* And for that cause D A-
 1. & seq. de N I E L the Prophet counseleth the
 verb. Dom. wicked King: *Redeeme (h) thy sinnes*
 (g) Luc. 6. f with Almes and thy iniquities with the
 2. Cor. 8. b c mercies of the poore. Then in an other
 9. b 1. Tim. place we read: *Water (i) doth quench*
 4. c Ro. 12. c the burning fire, and Almes resisteth
 d Iac. 1. d sinnes. And not of a man certes, but
 (h) Dan. 4. c of
 Pro. 13. b
 Amb. 1er. 30
 & 31. & de
 Helia & Ie-
 iun. cap. 20.
 Leo. in 1er.
 de collectis. Chrys. hom. 25. in Act. (i) Eccli. 3. d Amb. 1er. 15.

of an Angell was that speech: *Almes* (k) *deliuereth from death, and shee it is that purgeth sinnes, and makeih a man to finde mercie, and life euerlasting.* Yea and Christ himselfe pronounceth: (l) *Whosoever shall giue drinke to one of these little ones, a cuppe of colde water, only in the name of a Disciple, Amen I say to you, he shall not loose his rewarde.* Blessed (m) *therefore are the mercifull, for they shall obtaine mercie.* And contrarywise as S. IAMES affirmeth: (n) *Iudgement without mercie to him that hath not done mercie.*

12 *With what examples is the effecte & profite of Almes declared?*

IN the holy scripture, ABRAHAM and LOTH (a) through hospitalitie are saide both to haue pleased God, and to haue entertained (b) Angels. The Almes (c) of TOBIE and the Centurion (d) were so auailable that they ascended into remembrance

Chrysostom.
34. in Gen.
Prof. part. 2.
de promiss.
& praedict.
tionibus. c. 7
(k) Tob. 12.
b. 4. b. Esa. 1. c
Pro. 15. d. 16
a. 10. b. 1. Pet
4. b. Iac. 5. d
(l) Mat. 10. d
Greg. ho. 5.
in Euang.
Amb. in lib.
de viduis.
Leo. ser. 4.
& 6. de qua
drag. & ser.
6. de Ieiun.
10. mensis.
(m) Mat. 5. a
(n) Iac. 2. b.
Pro. 21. b.
(a) Gen. 18.
a. 19. a
(b) He. 13. a
(c) Tob. 12.
c. 1. d
(d) Act. 10. a
See notable
examples of
Almes in

these Saints
liues.

Ioannis Ele-
cmofinarii

apud Le: n-
tium. Mar-

tini apud
Sulpitium.

Paulæ apud
Hieron. cp.

27. cap. 7.
Paulini a-

pud Greg.
Turon. de

glor. Conf.
cap. 107. &

apud Greg.
3. dial. c. 1.

Tiber. apud
Turon. lib. 5

hif. Franc.
cap. 19.

Bened. apud
Greg. 2. dial.

c. 28. & 29.
Martyni a-

pud eund.
ho. 39. in E-

uangel. Greg. apud Ioan. Diac lib. 1. vitæ eius. cap. 10. & lib. 2. cap.

22. & 23. Oſwald. apud Bed lib. 3. hif. Aug. cap. 6. (e) Luc. 19. a

b (f) Act. 9. f g Vide etiam Pratum Spirituale Sophronii cap. 175.

185. 195. & 201 (g) Luc. 8. a & 10. g Ioan. 12. a 3. Reg. 17. b c d

4. Reg. 4. b c f (h) Amb. lib. 2. offic. cap. 28.

brance, in the sight of God, & had the holy Angels not only for wit-
nesses, but also for commendors.

ZACHEVS moued by the words of Christ, and of a prince of Publi-
cans being made a mirror of mercy:

giueth halfe his goods to the poore and is presently pronounced the (e)

sonne of ABRAHAM, by Christ himselfe. TABITHA (f) is praised by S. LVKE as being ful of good works

and Almes, which she bestowed e-
speacially vpon widdowes. So are those deuoute Matrons singulerly

commended in the (g) Gospell, which with MAGDALEN & MAR

THA did liberally minister of their goods, to Christ our Lorde and to his poore disciples. And of Sainte

LAVRENCE the (h) *Leuite* and

Martyr it is most iustly fount: (i) *He dispersed, he gaue to the poore: his rightousnes remaineth for euermore.* (i) Pf. 111. b
Chry. ho. 55
in Gen.

13 What is mercie?

IT is as S. AVGVSTINE (a) affirmeth, a certaine cōpassion in our harte of an other mans miserie, whereby we are compelled to yeelde succour, if it lye in our power. Which name of mercie is wonte very often to be taken for Almes. And all manner of mercie as witnesseth the diuine scripture (b) shall make a place vnto euery man according to the merite of his workes. Very often and wonderfully doth Saint CHYSOSTOME (c) commend the same, and he doubteth not in a certaine place to say: (d) *Mercie is the fortresse of saluation, the ornament of faith, the propitiation of sinnes: she it is that approueth the iust persons, confirmeth the holy, & setteth forth the seruants of God.* Yea and if we beleue Saint (a) Lib. 9. ciu cap. 5. lfid. de summo bono. lib. 3. cap. 64. Nyl. in l. de beatitud. (b) Eccli. 16. b (c) Hom. 32. in epist. ad Heb. ho. 9. de poenit. 53. in Mar. & 36. ad pop. Ant. (d) Chryf. ho. de miseric. & duabus viduis.

(c) In ep. 1. ad Tun. c. 4. vide eund. in Luc. 3. AMBROSE, (c) *the wholle summe of Christian discipline consisteth in mercie and pietie.*

14 *Are the workes of Mercie of one kinde only?*

(a) Aug. lib. de mor. b. Eccles. Cathol. cap. 27. & 28. Ench. c. 72. & ser. 203. de temper. They are (a) found to be of two sortes: for asmuch as some be corporall, some spirituall. Some are certes called corporal, because they are exercysed for the releeuing of the corporall miserie of our neighbour: other spirituall, for that in them we doe well prouide and labour for the spiritual good of our neighbour. Of this diuersitie of mercie, the most bountifull I O B giueth a most cleare example, who witnesseth of himselfe: (b) *From my insancie, hath mercie encreased with me, and from my mothers wombe she came forth with me. I haue bene an cie (c) to the blinde, and a foote to the lame. I was the father of the poore, and the cause which I knewe*

(b) Iob. 31. b & ibid. Greg.

(c) Iob. 29. c

I knew not, I did diligently search out. I did consume the grinding stones of the wicked man, and out of his teeth I did take the praie. Also: The stranger stood not without (d) dores, my dore was open (d) Iob. 31. d to the traueiler.

15 *How many workes of mercie be there both corporall and spirituall?*

THere are seauen accounted of each kind. And first certes the corporall workes are these: (a) To feed the hungry: To giue drinke to the thirstie: To cloathe the naked: To redeeme the captiue: To visite the sicke: To harbour Pilgrimes: (b) To burie the deade.

And the spirituall woorkes are these: To correct (c) those that sin: To teach the (d) ignorant: To giue good counsell (e) to them that are in doubt: To praie (f) to God for the welfare of our neighbour: To

(a) Mat. 25. d
(b) Tob. 1. d
2. a b 12. c
2. Reg. 2. a
Aug. lib. 1.
ciu. cap. 13.
& decura
mor. cap. 3.
(c) Mat. 18. b
1. Tim. 5. c
(d) Eccli. 18.
b 2 Tim. 4. a
Esa. 52. b
Hier. 15. b
Dan. 12. a
Iac. 5. d
Gal. 6. a
Chrys. ho. 3. a
& 10. in Gē.
Clem. Alex.
lib. 1. Strom.
Bern. ser. 36.
in Cant.
Greg. ho. 17. in Euang. (e) Pre. 27. b Eccli. 5. c (f) Mat 5. g Iac. 5. d
comforte

(g) Eccli. 7. d
2. Cor. 1. a
(h) Tit. 3. a
1. Thes. 5. c
Rom. 15. a
(i) Mat. 5. d
6. b 18. c d
Mar. 11. c
Eccli. 28. a

comforte (g) the sorowfull: To beare iniuries (h) patiently: To forgiue (i) offences. Which offices of humane pietie are so plaine and euident especially vnto Christians & to those which are not altogether barbarous: that they neede not any long discourse.

16 *How are these declared in holy Scripture?*

VERY plainly certes, and in euery place: as notably those words of E S A Y, or rather the precepts of God, doe declare: (a) *Breake, saith he, thy bread to the hungrie: the needie, and wandring, bring into thy house: when thou shalt see a naked man, cloathe him: and thy fleshe doe thou not despise.* Of which offices, the great profite and commodity is after annexed in the same place. (b) *Then thy iustice shall gce before thy face: and the glory of*
our

our Lord shall gather thee. And Saint I O H N, who wholly laboureth in cōmending vnto vs brotherly charity and mercie, amongest other thinges teacheth: (c) *Hee that shall haue the substance of this worlde: & shall see his brother haue neede, and shall shut his bowels from him: how doth the Charity of God abide in him?* And not cōtent with this speech, he concludeth in most excellent manner: *My little children, let vs not loue in word, and in tongue, but in deede and trueth. In this we know that we are of the trueth.*

(c) 1. Io. 3. c
Iac. 2. c
Baf. ho. 7. in
diuites auar-
ros. Amb.
ser. 81. & a-
pud Gratia.
dist. 86. idē
lib. 3. offic.
cap. 6. & 7.
Greg. 3. p.
curæ past.
adim. 22.
Greg. Turō.
in glor. Cōf.
cap. 108.

These are the works of the faithfull, and of those that are truely iust, which in the (d) last iudgement Christ wil acknowledg, & publike ly approue: for the which he wil allot the promised kingdome, & rēder a crowne of Iustice vnto the merciful, whom also himselfe calleth Iust.

(d) Mat. 25.
d Luc. 14. c

Which workes (e) certes doe af-
ford

(e) Greg. vbi

supra adm.
21. Amb. lib
1. offic. c. 30.
& l. 2. c. 21.
& 25. Chry.
ho. de miser
& duabus
Viduis. &
hom. 30. in
1. Cor.

- ford so much the more of true praise
and eternall rewarde; by how much
the more syncerely, cherefully, and
liberally they are done by a Chri-
stian minde. Which then is perfor-
med, when there is as little respecte
as may be vnto humane vanity and
desires; but they are wholly direc-
ted vnto the glory of God, and the
profite of our neighbour who is be-
nifited. To this end are those spee-
ches of holy Scripture to be obser-
ued: *He (f) that giueth, in simplicity:
he that sheweth mercy, in cheeresulnesse.*
(g) *Turne not away thy face from anie
poore man. According to thy abilitie be
thou merciful, God loueth a(h) cheerful
giner. In euery (i) gifte make thy coun-
tenance cheerfull. Pleasant (k) is that
man that taketh compassion and profi-
teth* Christ certes in S. L V K E de-
scribeth such (l) a Samaritane, as may
be a notable example of exhibiting
willingly

willingly the highest kinde of courtesie and perfect mercie euen vnto strangers, and (m) the vnderferuing: But, *He that* (n) *soweth sparingly, sparingly also shall reape*, As witnesseth the Apostle. And this shall suffice touching the corporall workes of mercie.

(m) Nazian.
orat. 19. in
funere Pa-
tris. Chrys.
ho. 21. in ep.
ad Rom. &
ho. 35. & 37
ad pop. Ant
(n) 2. Cor.
9. b

17 But what doth the scripture testifie of those that are spirituall?

VE, saith he, that are (a) strong er must sustain the infirmities of the weake, and not please our selues. Let euery one of you please his neighbour vnto God, to edification. For Christ did not please himselfe. And againe: Be ye gentle (b) one to another, merciful, pardoning one another, as God in Christ hath pardoned you. Againe: Be ye therfore followers (c) of God, as most deare children: & walke in loue, as Christ also loued vs. Moreouer: Put ye on (d) therfore as the elect of God holy, and beloued, the

(a) Ro. 15. 2

(b) Eph. 4. 2

(c) Eph. 5. 2

(d) Col. 3. b

the bowels of mercie, benignitie, humilitie, modestie, patience, supporting one another: And pardoning (e) one another, if any haue a quarell against any man: as also our Lorde hath pardoned vs: So you also. And againe: (f) Admonishe the vnquiet, comferte the weakeminded, beare vp the weake, be patient to all.

(e) Aug. En-
chir. cap. 73.
& 74. ho. 6.
29. cap. 1. &
40. cap. 3. &
seq. ex 50. &
serm. 203. de
temp.
Greg. 4. dial.
cap. vlt.
(f) 1. Theff.
5. c

(g) 1. Cor.
9. d

(h) 2. Cor.
11. g

(i) Rom. 9. a

(k) 2. Cor.
12. c

These and many other things of like tenour doth Saint P A V L e-
uery where inculcate: who to the
intent hee mighte saue (g) all, was
made all things to all men: So that
hereupon himselfe testifieth: *Who
is weake, (h) and I am not weake? who
is scandalized, & I am not burnt? And
againe: I haue greate (i) sadnes, and
continuall sorow in my harte. For I wish-
ed my selfe an Anathema fro Christ for
my brethren. And in an other place:
I most gladly (k) will bestow, and will
my selfe moreouer bee bestowed for your
soules*

*soules: although louing you more I am
loued lesse.*

18 *What is the summe of al the doctrine
touching the performance of the
workes of mercie?*

THE Apostle hath comprised
the wholle matter as it were in
this one worde: *Beare ye* (a) *one an* (a) Gal. 6.a
others burthens: & so you shall fulfill the
lawe of Christ, to witte, the lawe of
charitie, of which lawe againe he
saith: (b) If there be any other cōman- (b) Ro. 13.e
dement: it is comprised in this worde:
thou shalt loue thy neighbour as thy selfe.
And the Apostle S. PETER: (c) (c) 1. Pet. 4.b
Before all thinges, saith he, hauing mu-
tuall Charitie continuall among your
selues: because charitie couereth the mul-
titude of sinnes. Which precepte or
office of shewing mercie and chari-
tie, as it is most agreable to nature,
and reason: so doth it touch euen all
kindes of men without exception:

Bb

in so

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in so much that of this we reade it
 written: (d) *God hath giuen euery man
 a charge of his neighbour.* And he hath
 giuē charge in this maner, as Christ
 interpreteth: (c) *All thinges whatsoe-
 uer you will that men doe to you, doe you
 also to them: for this is the lawe and the
 Prophettes.*

(d) Eccli.
 17. b

(c) Mat. 7. b
 Luc. 6. c

OF THE CARDINALL VERTVES.

*I What meaneth the name and nature
 of Cardinall vertues?*

(a) Vid. Am-
 brof. in Luc.
 6. & lib. 1.
 offic. ca. 24.
 Prosp. de vi-
 ta contem-
 platiua. lib.
 3. cap. 18.
 (b) Greg. l. 2.
 mor. cap. 36

Certaine vertues be therfore (a)
 called Cardinall, because they
 be as it were fountaines and hingels
 of all the rest: & as the dore turneth
 vpon the hingells, soe the wholle
 course of honest life consisteth of
 them, & the wholle frame of good
 workes doth seeme after a sorte to
 depend (b) vpon them. And they
 are

are accounted foure in (c) number: (c) Amb. lib. 3. de Virg. et l. 2. offic. c. 9
Prudence, Iustice, Temperance, and Fortitude. Whereof it is thus written. *Shee teacheth* (d) Sap. 8. b
(d) Sobriety, and Prudence, and Iustice, & Vertue: Than the which things there is nothing in life more profitable vnto men. Where,
 by Sobriety, (e) Aug. l. 1. retract. c. 7. *(e) Temperance; by Vertue, fortitude; is not obscurelie signified: And all of them are so commended vnto vs, that wee may assuredly vnderstande, that by the eternal wisedome (f) which is God,* (f) Pro. 8. b c d Eccli. 24. a c
 they are properly bestowed, and are receiued and exercised with verie great fruit of mans saluatiō. Which vertues are called also *Officiales*, that is, appertaining to offices or duties, because that from them, as (g) Lib. 1. offic. c. 23. *(g) Saint*
 AMBROSE hath noted do spring the diuerse kinds of offices; and are deriued all manner of duties appertaining to the ordinary life of man,

according to euery mans vocation.

2 *How are the Cardinall vertues defined?*

Vide Aug. l.
1. de l. arb. c.
13. & lib. de
morib. Eccl.
Cathol. cap
15. Amb. in
libris de offi
ciis. Prosp. l.
3. de vita cō-
templatiua
c. 18. & seq.
Ber. ex par-
uis. ser. 35.
& in Cant.
ser. 22.

PRudence, is a vertue which according to the rule of honestie prescribeth what is to be desired, & what is to bee eschewed by a man. Iustice, is a vertue whereby we giue euery man his own. Temperance, is a vertue moderating the pleasures of the flesh, which are fealt in tasting and touching. Fortitude, is a vertue whereby labors, & dangers of death are constantly both vndertaken, and suffered out.

This is the noble chariot of vertues, whereby wee are carried into heauen: These are the foure riuers of (a) Paradise, as (b) S. A V G V S-
TINE calleth them: of whom also this saying of worthie memorie is extant: *That, saith he, is the science & knowledge of (c) humane things, which knoweth*

(a) Gen. 2. b
(b) Lib. 2. de
Gen. contr.
Manic. c. 10.
Amb. lib. de
Paradis. c. 3.
(c) L. 1. cont
Acad. cap. 7.

knoweth the light of Prudence, the decē-
 cic of Temperance, the strength of Forti-
 tude, the holinesse of Iustice. For these
 are they, which fearing no fortune, wee
 may be bolde to call truely our owne.

3. Howe is Prudence commended vnto
 vs in holy Scripture?

Wiselye doeth Ecclesiasticus
 teach vs in this manner:

(a) My sonne, without aduice doe no-
 thing, and after thy deede thou shalt not
 repent thee. And againe: (b) A wise
 heart that hath vnderstanding wil keepe
 it selfe from sinne, and in the workes of
 Iustice it shall haue successe. Also the (c)
 fountaine of all Wisedome & Pru-
 dence, Christ, that true (d) S A L O-
 M O N teacheth thus: Be yee (e) wise
 as Serpents, and simple as Doves: to the
 intent that we may vnderstand, that
 to perfect Prudence, both, are ioint-
 ly required, to witte, both the sim-

Bb 3

plicity

Bas. in con-
 sist. Monast.
 c. 15. & ho.
 1. 2. in Prin-
 cipium Pro-
 uerbiorum.
 Bern. ser. 49.
 in Cant.
 (a) Eccli. 32.
 d 37. c. Pro.
 12. c. 15. b.
 (b) Eccli. 31.
 d 18. d 33. a.
 Pro. 14. b.
 Job. 28. d.
 Deut. 4. a. 32.
 d vide Pro.
 3. b. 8. b.
 Sap. 6. a. c. d.
 7. a. b. d.
 (c) Eccli. 1. a.
 (d) Mat. 12.
 d Luc. 11. d.
 (e) Mat. 10. b.

& ib. Theophyl. & Hieron. Aug. q. 8. ex Matth. Greg. lib. 1. mor. c. 2. & ho. 30. in Euang. Prosp. lib. 3. de vit. contempl. c. 29. & 30.

(f) Ephes. 5. d Col. 4. a 1. Pet. 4. b Pro. 4. d Eccles. 2. c

(g) Ro. 12. a 1. Thess. 4. a

(h) Pro. 13. d Eccles. 6. d

(i) Pro. 17. d Eccles. 8. a

(k) Pro. 18. c

plicity of the doue, which maketh men meeke and innocent: And the Prudence of the Serpent, which maketh men circumspect & prouident: so that they neither deceiue, nor be of others deceiued. That, shall be brought to passe, if we conforme our selues to the doctrine of S. PAVL. See (f) brethren saith he, *horne you walke warely: not as vnwise, but as wise: redeeming the time because the daies are euill. Therefore become not vnwise: but understanding what is the will of God, to witte, (g) good, acceptable, and perfect. And heereunto appertaineth that speech of SALOMON: Hee (h) that goeth with wise men, shall be wise; a friend of fooles shall become like vnto them. And this also: In the (i) face of a wise man shineth wisdom. Finally that which the same affirmeth: The (k) heart of a wise man shall possesse knowledge, and the care of wise*

wise men seeketh Doctrine.

4 Of Iustice, what doth the holy Scripture deliner vnto vs?

Iustice aduauunceth (a) the Nation: (a) Pro. 14. d
by (b) Iustice the Throne is establi- 15. b 21. c
shed. Better is a little with Iustice, Eccl. 4. d
than manie frutes with iniquitie. (b) Pro. 16. b
And the office of this Iustice doth the 25. a Aug. l.
Apostle explicate vnto vs in these 4. ciu. c. 4. &
wordes: (c) Render to all men their L. 19. cap. 21.
due: To whom tribute, tribute: To who Greg. 17. ep.
custome, custome: To whom feare, feare: 120. ad reg.
To whom honour, honour: Hereunto Francie.
belongeth those partes of a iust and (c) Ro. 13. c
happy man thus sette downe Mat. 22. c
(d) in 17. d
the Psalme: He that hath not done Luc. 2. a 3. c
deceite in his tongue, nor hath caused 1. Tim. 5. c
euill to his neighbour, and hath not Bern. ser. 3.
admitted a reproch against his neighbours: he that de adu.
swareth to his neighbour, and doth not Aug. ser. 19.
deceine: He that hath not giuen his mo. de verb. Do.
& L. 2. cont Faust cap. 2
Chry. ho. 15. in Mat. Amb. l. 1. offic. c. 28. & 29. & ser. 16. in Pf. 118.
& in l. de Parad. c. 3. Aug. l. 4. doct. c. 18. See the 7. & 8. Comand.

(e) Exo. 22. d
Leuit. 25. c
Deut. 23. c
Ezech. 18. b
cd 22. c
Luc. 6. c
Leo. 1er. 6.
de ieiup. 10.
mensis.
Ber. ep. 322.
ad Spirenses. Amb. de Tob. cap. 14. & 15. Hieron. in 18. c. Ezech.
Conc. Later. sub Alexand. 3 part. 1. cap. 25.

ney to (e) *usurie*, and hath not taken re-
wardes against the innocent. By which
we may easily see that the name of
Iustice is heere taken after a more
stricte manner, then where we dis-
coursed of Christian Iustice in ge-
nerall.

*5 How doth the scripture teach Tempe-
rance?*

FOR the eschewing of intempe-
rance, this doth the scripture en-
ioin vs, that we make not the proui-
sion (a) of the flesh in concupiscences,
nor that by (b) gluttonie our hartes
be at any time ouer charged with
surfeiting and dronkenesse. But it
exhorteth to the exercise of tempe-
rance, where it willeth vs (c) to be
sober and to watch, that is to say, by
holy

holy watchinges and praiers, to be ready, that we giue not (d) place to the Deuill. For which cause Ecclesiasticus also giueth this admonition: (e) *Vse like a thriftie man, the thinges that are sette before thee, that when thou eatest much thou bee not had in contempt.* Neither doth he forget to cōdemn dronkēnes; For much (f) wine being dronke, maketh prouoking, & anger and many ruines. Yea also as the same saith: Wine & (g) women, make wise mē to become Apostates. Therefore of drincking wine tēperately, he addeth this also: The exultation (h) of the soule and of the harte, is wine moderately druncke: health to the soule and the body is sober drinking. And therefore we reade it written also in another place: (i) *Blessed is the lande whose Princes doe eate in due time, to refreshing, & not vnto lechery.* (k) And he that is abstinent, shal encrease life. But

1.Tim.3.2c

2.Tim.4.a

Tit.1.c.2.a

b c

Leuit.10.b

(d) Eph. 4.f

(e) Eccli.31.

b

(f) Ibid.d

(g) Eccli.19.

a

(h) Eccli.31.

d

(i) Eccli.10.

c

(k) Eccli.

37.d

Bb 5

this

(l) Vide this vertue of Téperance extendeth
 Prosp. lib. 3. it selfe further (l) than to the mo-
 de vita con- derate taking of meate and drinke.
 templatiua
 cap. 19. (m) S. I H O N Baptiste, (if euer any
 Amb. l. 1. de other) exhibited himselfe vnto vs a
 Iacob. cap. 2 most perfect and absolute example
 Hier. in cap. of Temperance, Abstinence, yea &
 44. Ezech. of all manner of Continencie, whē
 (m) Mat. 3. as he cut off from himselfe all man-
 a 11. a c ner of excesse in diet & aparell, and
 Mar. 1. a contenting himselfe with a maruei-
 Luc. 1. b g louse kind of frugalitie, passed ouer
 7. d e his life in the wildernes.
 Bern. in ser.
 de natiuit.
 Io. Baptist.
 Greg. ho. 6.
 in Euang.

*6 What admonisbeth the scripture tou-
 ching Fortitude?*

TO the vse and practise hereof it
 exhorteth vs sufficiently when
 it forbiddeth a peruerse (a) feare;
 (a) Mat. 10. & cōmendeth vnto vs confidence,
 c 8. c cherefulnes, constancie, and mag-
 Luc. 12 a d
 Esa. 8. c 35. a
 41. c d 43. a 44. a 51. c d Hier. 10. a Eccli 7. a 34. b Pro. 3. c Psal.
 3. b 22. a 26. a 55. b 117. a Esa. 12 a Heb. 12. a b c d

nanimity

nanimitie of a Christian minde: (b) *The wicked man flieth when no man pur
 sueth him* saith SALOMON: *But the
 iust mā as a confident Lion shal be with-
 out feare.* And S. PETER giueth
 this admonition touching the ene-
 mies of Faith, and Pietie: (c) *The
 feare of them, feare ye not, & be not trou-
 bled. Who (d) is he that can hurt you, if
 you bee emulatours of good? But if you
 suffer ought for iustice, blessed (e) are ye.*
 And S. PAVL being himsele an in-
 uincible (f) souldier of Christ doth
 ofte encourage others to true and
 Christian fortitude: *My beloued (g)
 brethren* saith he, *be stable & unmove-
 able: abounding in the work of our Lord
 all waies, knowing that your labour is
 not vaine in our Lorde.* And againe:
Brethren be (h) strengthened in our Lord
 2. Theff. 3. c Teb 2. c Eccles. 10. a Eccli. 4. d 5 c 11. c 2. Par. 15. b
 Iac. 5. b Heb. 10. f Mat. 10. c 24. b Bern. epist. 129. ad Ianuenses.
 (h) Ephes. 6. b Esa 40. g Pro. 14. c 2. Paral. 16. c Iac. 4. b 1. Pet. 5. c
 Vide Prosp. l. 3. de vira contemp. l. c. 20. Amb. l. 1. offic. c. 35. & seq.

and

and in the might of his power. Put you on the armour of God that you may stand against the deceiptes of the Denill, and resiste in the euill day, and stand in all thinges perfite.

Of a man that hath Fortitude these are the proper speeches. *I haue*

(i) Pl. 55. a c (i) *trusted in God, I will not feare what*

(k) Pl. 26. a *fleshe can doe vnto me. Our (k) Lorde is the protectour of my life, of whom shall*

(l) Pl. 22. a *I tremble? If whole armies stand against me, my heart shall not be affraide. If I (l)*

(m) Ro. 8. g *shal walke in the midst of the shaddowe of death, I wil not fear euils, bicause thou art*

(n) Phil. 4. c *with me. Who (m) shall separate vs fro the charity of Christ? (n) I ca al things in him that strengthneth me. This is that*

(o) 1. Reg. 17. d *which the most couragious King*

2. Reg. 14. d *DAVID (o), as it were foundinge*

16. b c 17. b *the allarume to al the sonnes of god,*

23. a *his fellowe souldiers, doth say: Doe*

Gal. 17. c *(p) manfully and let your hart be com-*

(p) Pl. 30. d *forted, all you that trust in our Lorde.*

In god (q) we will doe vertue, and he will bring to nothing those that trouble vs. But that certes is a life worthie of a Christian man, wherein we do liue wisely, iustly, temperately, and with fortitude. Hence is it that golden (r) mediocritie, that we do nothing too much nor too little. This is that which the Scripture meaneth, when it saith: Doe thou (s) not decline either on the right hand, or on the lefte.

(q) Pl. 107. d
Heb. 11. fg
Dan. 3. b
1. Mach. 2. b
fg
2 Mac. 7. a f
Aët. 4. c s.
fg
Apo. 2. b c
g 3. a c d
(r) Bern. lib.
2. de confid.
cap. 10.
(s) Pro. 4. b

OF THE GIFTES AND
FRUITES OF THE HO-
LY GHOST.

1 How many giftes of the holy Ghost be there?

THey are found in E S A I E the Prophet, (a) and the Fathers of the Church, to be seauen. The Spirit of wisdom, of Vnderstanding, of

(a) Esa. 11 a
& ibid. Hieron. Amb.
lib. 1. de spiritu sancto
c. 20. Aug.
ser. 209. de temp. c. 4. &
17. de sanct.

2.2. Iteml.
 1. de ser. Do
 in monte. c.
 3. & 4. & 12
 de doctrina
 Christ. c. 7.
 Greg. ho. 19
 in Ezech. &
 lib. 1. moral
 cap. 28. &
 lib 35 cap. 7
 Bern. in cr.
 de donis
 Spir. Sanct.
 (b) Orig. ho.
 3. in Esa. &
 ho. 6. in Nū.
 (c) Io. 1. b
 (d) Col. 2. b
 (e) Io. 1. b
 (f) 1. Io. 4. c
 (g) Ro. 8. b
 (a) Gal. 5. d
 vide ib. Hier.
 Theop. & c.
 (b) Col. 3. c
 1. Ioan. 4. c
 Aug. tra. 87.
 in Euang.
 Io. Hier. in c.
 3. ad Gal.
 (c) 1. Cor.

of Councell, of Fortitude, of Science, of Pietie, & finally the spirite of the feare of our Lorde.

Which giftes certes, or spirites, are found to be after a more perfite (b) manner in CHRIST IESVS our Lorde than in any other. For *he is full of grace (c) and truth. In him doth inhabite all the fulnes of the Diuinitie (d) corporally. Of his (e) fulnes we all haue receined: who hath also giuen (f) vnto vs of his holy spirite. And if (g) any man haue not the spirite of Christ, he is not his; if we beleeeue the Apostle.*

2 How many are the fruites of the holy Ghost?

THEY are of the same Apostle S. PAUL (a) numbred Twelue.

The first is (b) CHARITY, the most excelent kinde of fruit, & the roote also of all good things: *Without the which (c) all other good things can-*

*cannot profite, & which cannot herselfe
be had without all other good thinges,
whereby a man is made good: as faith*

13. a Aug. in
ep. 10. tra. 5.

(d) S. A V G V S T I N E.

(d) In Euāg.
10. tract. 87.

An other fruite is (e) I O Y: excel-
ling in this, that a spiritual man doe
serue God cheerefully & with ala-
critie.

(e) Phil. 4 a

The third is P E A C E: (f) which
seruethe to this ende, that in the
stormes of this worlde the tranqui-
litie of the minde be kepte.

(f) Luc 2, b
Phil. 4, b
Plal. 118, a

The fourth is (g) P A T I E N C E:
which consisteth in suffering aduer-
sitie.

(g) Luc. 21, d
Iac. 1, a

The fifth is L O N G A N I M I T Y:
(h) which doth declare the great-
nes of the minde in expecting good
thinges to come.

(h) Aba. 2, a
2. Cor. 6. b
Mat. 10, c

The sixth is G O O D N E S: which
(i) hurteth no man, & wisheth well
to all.

(i) Eph. 5, b

The seauenth is B E N I G N I T Y:

(k) inui-

(k) Col. 3, b (k) inuiting to familiaritie, sweet in
speech, temperate in manners.

(l) Mat. 5, a The eigthe is MILDNES: (l)
11. d which doth qualifie and mitigate al
Pro. 31, d the motions of anger.

The ninthe is FAITH, or FIDE-
(m) 1. Tim. LITY (m) towards our neighbour,
3, c that we be faithfull and obseruers
Pro. 12, d of all couenantes and promises.

(n) Phil. 4, a The tenth is MODESTY: (n)
which excludethe all suspicion of
haughtines and arrogancie.

The eleuenth is CONTINEN-
(o) Eccli. 37 d c Y: (o) whereby we doe not only
Tob. 1, b abstaine from meate, but from all
1. Theff. 5, d manner of wickednes.

The twelueth is CHASTITY:
(p) Sap. 4, a (p) which keepeth a chaste minde in
1. Cor. 7, f a chaste bodie.

3 *How may we rightly vse the doctrine
concerning the giftes and fruites
of the holy-Ghost?*

BY this means surely, if with grateful mindes we acknowledge from whence they come vnto vs, and feele the effectuall vertue and vse of them in our selues, and shew forth and preserue the same. They proceede, certes, from the fountaine of all grace, that Father (a) of lightes (a) Iac. 1, e who in the same commendeth vnto vs his infinite goodnes and charitie; whilest through Christ, he doth so (b) abundantly powre his spirit vpon vs: For (c) the charitie of God, as witnesseth the Apostle, is poured forth in our hartes, by the holy Ghost which is giuen vs, to witte, according to this seauenfold grace: Christ so deserving in our behalfe. He that (d) beleeueth in me, saith he, as the scripture saith, out of his bellie shall flowe riuers of
Cc living

living water. And this hee saide of the Spirit that they should receiue which beleeued in him, as the Euangelist himselfe expoundeth. Otherwise without Christ, as S. HIEROME (e) hath saide, neither can any man be wise, nor intelligent, nor a counsellour, nor courageous, nor learned, nor godly, nor full of the feare of God.

(e) Inc. Efa
11.

And the vertue and vse of these spirituall goods, doe tende to this ende, that the vertues *Theologicall*, and *Cardinall*, which we haue spoken of, maye readilye performe their force and proper operation in vs. Also they bring to passe that men doe verie willingly, and with sweetnesse, followe euerye

(f) Psa. 142,
c 50, c
Sap. 1, ab

(g) Pl. 118, d

where the (f) holy Ghost as guid, and by him beeing mooued and strengthened, doe without fainting runne forewarde in the way (g) of the Commaundements of God, & are

are made truely Spirituall, and the children of God. (h) *Whosoever are leade by the Spirite of God, they are the Sonnes of God*, as witnesseth the Apostle. (h) Rom. 8, e

Of these giftes it were too long, to discourse in particular, but from thence doe proceed the most sweet fruites of the holy Ghost, which do commend and set vs forth, as fruitfull (i) trees, in the field of the Church, according to that say ing: (i) Psal. 51, e

Euery (k) good tree yeeldeth good fruits: and the euill tree yeeldeth euill fruites, (k) Mat. 7, c
Hier. in cap.
5, ad Gal.

therefore by their fruites you shall knowe them. Which fruites also doe bring this commodity, that a christian ma be furnished & confirmed, as it were, with a certaine spiritual armour, against the works of the flesh. For the rule of the Apostle will neuer faile:

Walke in the (l) spirit, and the works of the fleshe you shall not accomlishe: (l) Gal. 5, e

in an other place it is written: *If by the (m) spirite, you mortifie the deedes of the fleshe, you shall line.*

4 Which are the workes of the fleshe?

THose, whereof the Apostle thus discourseth: (a) *The workes of the fleshe be manifest, which are, Fornication, Vncleannesse, Impudicity, Lecherie, seruing of Idols, Witchcrafts, Enmities, Contentions, Emulations, Angers, Brāwelles, dissentions, Seētes, Enuies, Murders, Ebrieties, Commessations, and such like. Which I foretell you as I haue foretolde you, that they which doe such thinges, shall not obtaine the kingdome of Heauen. And afterwarde he addeth in the same place: And they (b) that be Christes, haue crucified their fleshe, with the vices and concupiscences. Then in another place: They (c) that are in fleshe, (to wit they that walke according to the desires of the fleshe) cannot please God. Therefore the*

(a) Gal. 5, cd
vide Aug li.
14. de ciuit.
Dei, cap. 2.
& 3.

(b) Ibid. d

(c) Rom. 8, b
Aug. de ver.
Apost. ser. 6.
cap. 9. & 11.

the same Apostle giueth this admonition: *Be not (d) deceiued, God is not mocked. For what things a man shall (d) Gal. 6, b* sowe, those also shall hee reape. For hee that soweth in his fleshe, of the fleshe also shall reape corruption, but he that soweth in the Spirite, of the Spirite shall reape life euerlasting.

OF THE EIGHT BEATITUDES.

1 Which are the Beatitudes of the Law of the Gospel?

THose certes, which Saint A^m Vide Aug. lib. 1. de serm. Dom. in monte cap. 2. & sequent. Chromat. Episcopo. in de-
 BROSE calleth (a) our Lords
 Beatitudes & Benedictions, which
 in (b) S. MATHEWES Gospel
 are in this manner recounted eight
 in number.

clamacione de octo Beatitudinibus. Greg. Nyss. de Beatitudinibus. Leo. ho. in omnium Sanctorum. Item Bern. ser. 1. de festo omnium Sanctorum, & ser. 4. de Aduentu Dom. (a) Ambrosius 6. cap. Luc. (b) Mat. 5, 2 & ibidem. Hilarius, Chrysostomus, Hieronymus, Chromatius, Theoph. Euthym. Anselm. &c.

- (c) Luc. 6, c 1 Blessed are the (c) poore in spirit: For
 Efa. 66, a theirs is the kingdome of Heauen.
 Iac. 2, a 2 Blessed are the (d) meeke: for they shal
 Mat. 18, a possesse the Lande.
 (d) Psa. 36, b 3 Blessed are they that (e) meurne: for
 Mat. 11, d they shall be comforted.
 Psal. 26, d (e) Luc. 6, c
 16, f 1. Reg. 4 Blessed are they that (f) hunger and
 15, g Io. 16, c thirst after Iustice: for they shall
 Efa. 61, a haue their fill.
 Mat. 26, g (f) Sap. 1, a 5 Blessed are the (g) mercifull: for they
 Psal. 15, b 61 shall obtaine mercie.
 d Efa. 65, b (g) Psal. 40, a 6 Blessed are the (h) cleane of heart: for
 Pro. 11, c they shall see God.
 Eccli. 29, b. Luc. 6, c 7 Blessed are the (i) peace-makers: for
 (b) Ps. 23, a they shalbe called the childre of god.
 Psal. 50, c (i) Ps. 36, d 8 Blessed are they that (k) suffer perse-
 Ioan. 14, d cution for Iustice: for theirs is the
 (k) Luc. 6, c kingdome of Heauen.
 1. Pet. 3, c 2. Tim. 3, c Act. 14, d Aug. de ser. Do. in monte, l. 1. cap. 5.

II Why is this doctrine of the Bea-
 titudes to be obserued?

BEcause it is the chiefeft & grea-
 test part of the Law of the Gos-
 pel

pel which Christ our (a) law-maker (a) Esa. 53, d
 deliuered vpo the Hil with his own Iac. 4, c
 most sacred mouth, that euery man Mat. 5, a
 might consider what is contained &
 required in Christiā Iustice besides
 Faith: then also that they might vn-
 derstande, howe vnto iust persons a
 crowne of Iustice, as Saint P A V L
 (b) calleth it, or a full, and (c) eter- (b) 2. Tim.
 nall reward doth not come without 4, b
 (d) labour. For heereupon doth S. (c) 2. Io. ep. c
 I A M E S also affirme. *Blessed is (e) the (d) 1. Cor.
 man that suffereth temptation: For 3, b
 when he hath beene proued, hee shall re- Mat. 11, b
 ceine the crowne of life. Iuc. 16, d
 (e) Iac. 1, b*

3 *And what is principally to be noted a-
 bout the doctrine of the Beatitudes?*

FIRST of all certes ought to bee ob- Amb. in 6.
 serued, that there be certaine di- cap. Iuc.
 stincte degrees amongst them, as
 appeareth both by their number, &
 order. Then, in euery degree there
 are iointly proposed two things:

whereof the one is the very acte of vertue, or the merit and the Beatitude (as they call it) of this life: the other is the rewarde of life euerlasting, aunswerable to his proper and peculiar merit, which wee may call the Beatitude of our countrey. And as the first part offereth labour and difficulty to the beleeuers: so the latter, which in each degree is presently adioined; by the greatnesse of the proposed reward, doth afford consolation, & easeth the laboures, sweates, and agonies which euerie man must sustain in Christian warfare. *For no man (a) shall be crowned vnlesse hee strue lawefully. Euerie one (b) shall receiue his owne rewarde, according to his owne labour. What things (c) a man shall sowe, those also shall hee reape,* as constantly affirmeth the doctor of the *Gentiles*. And therefore our Lord before he come to sitte in
(d) dread-

(a) 2. Tim.
2, a

(b) 1. Cor.
3, b

(c) Gal. 6, b

(d) dreadfull iudgement ouer the world, stirreth vs to the expectation of his comming with these wordes: Beholde I (e) come quickly saith he, & my rewarde is with me, to render to euery man according to his workes. He that (f) shall ouercome I will giue vnto him to sitte with me in my throne: which finally is the most high, eternall, and absolute beatitude & happines.

But most (g) vaine is the iudgement of the worlde, touching beatitude and happines: by which in the meane season many are deceiued and brought to destruction. For commonly and for the most parte are accounted happie, the rich and the mightie, those that excel in glory & autoritie, those which abound with the goodes of fortune, those which giue themselues wholly to pleasure. But Christ laieth a double woe (h) vpon those men. And bold-

(d) Heb. 10.

c g
Act. 17. g(e) Apoc.
22. c(f) Apoc.
3. d
Mat. 19. d.
Luc. 22. c.(g) Ecclef. 2.
a b s, c 11.
c d
Pf. 143. c d
Sap. 2. a b(h) Luc. 6. d
Esa. 5 b c d
65. b c
Amos. 6. a b

410 OF THE EVANGELI-

(Q) *Esa. 3, c* ly thus (i) doth E S A I E crie out:
My people, they that call thee happy, they
deceiue thee, and bring to nought the
way of thy foote stepes. (k) Blessed is the
people to whom our Lord is God: to wit:
that in liuing well and happely, he
may alwaies praise and magnifie his
auctour and creatour.

(k) *Pf. 143, d*
32, c et ibid.
Aug. conc. 2
& in Pf 118
concione. 1.

OF THE EVANGELI- CALL COVNCELLS.

*1 Which are called the Euangelicall
Counsell?*

(a) *Aug. ser.*
63 de temp.
& in ench. c.
121. Item l.
1. de adult.
coniug. c. 14
& l. de sanct
Virg. ca. 14.
Item. l. 2. q.
Euang. c. 19.
et Paulin. ad
Sceuerū. ep. 4

THose (a) surely, which though
they be not absolutely necessa-
rie for the getting of saluation: yet
to the intent that wee may haue a
more ready and easie way to pro-
cure the same, they are proposed &
counsailed by our Sauour Christ.
For which cause, the difference
that the Scripture hath sette downe
be-

betweene Preceptes (b) and Coun- (b) 1. Cor.
 cells, is very diligently to be noted: 7, d
 that we may vnderstand, that the Mat. 19, c
 first are prescribed, as necessarie to 16, d
 be obserued: but the other are coun- Luc. 10, f
 sailed and voluntarilie (c) vnderta- (c) 1. Cor.
 ken, as furtherances of the perfitte 9, b c
 obseruation of the cōmandements. Mat. 26. a
 Hereupon the Apostle, when hee Mar. 14. a
 woulde giue instruction about the 3. Reg. 8, b
 leading of a single life, pronounceth Gen. 8, d
 this sentence: *As concerning* (d) Vir- (d) 1. Cor.
 gins, a commandement of our Lorde 7, d
 I haue not: but counsell I giue as hauing Cypr. in ser.
 obtained mercie of our Lorde to be faith- de nat. Chri.
 full. And to this end is that which
 S. AVGVSTINE hath plainelie
 saide: *A Counsell is* (e) *one thing, a* (e) Ser. 61.
Commandment is an other. Counsell is de temp.
giuen to conserue Virginitie, to abstaine
from wine & flesh, to sell all that we haue,
& to giue it to the pore: but there is com-
mandment giuen, to keepe Iustice, to
 turne

turne from euill, and to doe good. And againe: He that shall willingly heare, and fulfill a (f) counsell, shall haue the greater glorie: He that shall not fulfill a commandement, vnlesse he be holpen by penance, he cannot possible auoid punishment. Vnto S. AUGUSTINE consenteth S. AMBROSE, when as he writeth thus: *That is not commanded*

(f) Ibi. cm.
(g) Amb. ep.
21. ad Eccles.
Vercellens.
vide eund.
in lib. de
viduis.

(g) which is aboue the lawe, but is rather persuaded by a counsell being giuen: and that which is the safer is shewed vnto vs. Also: Counsell inuiteth them that are willing: the Commaundement, bindeth euen them that are unwilling. And of the same mind was S. HEROME, as these his words do declare: (h) *Wher counsell is giuen, there is the free choise of the offerer. Where a commandement is giuen: there is necessitie of a seruant.*

(h) Lib. 1.
aduers. Io.
uin. cap. 7.

(i) Ep. 22. ad
Eustoch. de
Virg. cult.
cap. 8.

But that deserueth a greater rewarde, saith he, which is (i) not constrained and yet is offered.

2 How many Euangelecall Counsells are there?

TO Recounte them all in this place, it is not needefull: but there are three principall, of embracing & professing Pouertie, Chastitie, & Obediēce; as the Fathers haue gathered out of holy scripture. Pouertie (a) appertaineth to those that once doe forsake al worldly things, that after the example of S. PETER & the Apostles, they may perfectly followe Christ. Chastity (b) belongeth to those that haue cutte themselves for the Kingdome of heauen. And as TERTVLIAN hath (c) saide, doe shewe thēselues voluntarie *Euēches*. And they do performe obedience, who, to the intent they may fully deny thēselues; (d) are not only vtterly auerted frō all cupidities, but also from their owne wil as the scripture (e) admonisheth: whilest they

(a) Mat. 19, cd.

Act. 4 g

Vide vitam

S. Marci,

Cypriani,

Anthonij,

Hilarionis,

Chrysof.

Paulini,

Augustini,

Gregorij,

Iosaphar,

cap. 35.

Damasceni,

&c.

(b) Mat. 19,

b Euseb. l. 2.

hist. c. 6 &

Nyceph. l. 2.

cap. 16. ex

Philone de

vita contē-

platiua.

(c) Lib. 1. ad

vxorem. c. 6.

(d) Mat. 16.

d Luc. 9, c.

(e) Eccl. 13, d

Gal. 5, c
 Bas. in regu-
 lis breuiori-
 bus que-
 stione 96.

they doe wholly submitte theselues vnto his wil, whom in the steede of Christ they haue chosen to be their superiour.

Such kinde of Counsells, Christ the absolute example of Euangelicall perfection, hath not only taught in word, as we will presently shew: but hath also confirmed the same vnto vs, by the example of his most holy life: who, when he was riche, (f) for our sakes became poore, not hauing where (g) to lay his heade: who (h) borne of a Virgin, perseuereth a Virgin, and the (i) spouse of all most holy virgins: who finally was so diligent in exhibiting obedience, that being subiect to his (k) mother a Virgin, yea & that which is more vnto a Carpenter, and being obedient euen to (l) the death of the Crosse: he witnesseth of himselfe: *I descended (m) from heauen not to doe*

(f) 2. Cor.

3, b

(g) Mat. 8, c

(h) Esa. 7, c

(i) Hier. cp.

22. ad Eu-

stoch. c. 1. &

6. Amb. lib

1. de Virg.

& ser. 90.

(k) Luc. 2, g

Mat 17, d

(l) Phil. 2, b

Mat. 26, d

Rom. 5, d

(m) Io. 6, d

4, c 5, c

*to doe mine owne will, but the will of him
that sent me.*

3 *In what place is Euangelicall pouertie
taught by Christ?*

IN S. MATHEEVES (a) Gospell, (a) Mat. 19, c

it is declared in that place which
followeth the reherſal of the diuine
preceptes: Of which preceptes it is
ſaide to euery one with out excep-
tion: *If thou wilt enter into life keepe
the commandementes.* And then after
is the counſell propoſed of vnderta-
king (b) voluntarie pouertie, with
a particuler forme of words annex-
ed, which might leaue it to the free
wil of him which choſeth the ſame.

For our Lorde ſaith: *IF THOU
WILTE* (c) *be perfect, goe ſell the
things that thou haſt & giue to the poore
and thou ſhalt haue treaſure in heauen,*

um, ſuper obitu Paulinæ. ep. 26. c. 3. & 4. Baſ. quaſt. 9. in regulis
fuſius diſputatis. Damasc. in hiſt. Barlaam & Iofaphat. cap. 15.
Chryſoſt. in illud Pauli, Salutate Priſcæ & Aquilam. (c) Ibidem.
Luc. 18, c. Max. 10, d & ibidem Bedæ & Theophylaſt.

and

(b) Hier. ep.
& ad Heliod
c. 6. item in
ca. 19. Mat.
& ad De-
metriad. de
ſeruad. virg.
epiſt. 2. c. 7.
quaſt. 1. ad
Hedib. epiſt.
150. & ad
Pammachi-

and come follow me. Where our Lord doth not only giue this counsaile: but addeth also as it were a spurre; and to the intent that men might be more willing to embrace this counsaile, he proposeth the greatnes of rewarde wherby he may allure and comforte them: promising that so it shall come to passe, that he which by leauinge all for Christes sake is poore: shall haue a treasure in heauen, shall receiue a hundred folde, *(d)* & possesse life euerlasting, which otherwise is very *(e)* harde for rich men to come vnto.

(d) Mat. 19, d & ibidem Hieronym. Euthymius, & Anselm. item Theophylact. & Beda, in Mar. & Luc Cassian col.

lat. 24. c. 26. Greg. ho. 18. in Ezech. Bern. in declamat. de defendendis facult. Damiā in ser. de S. Bened. *(e)* Mat. 19, c *(f)* Luc. 6, c & ibid. Amb. Leo. in ser. de omnibus Sanctis. Chromat. in ca. 5. Mat. Bern. ser. i. in festo omnium Sanctorum. Tert. lib. 4. cont. Marcionem. cap. 14. *(g)* Aug. l. 17. de ciu. Dei. c. 4. *(h)* Mat. 19, d

all things, and haue followed thee.

Of this number also, were the Christians of the *Primitiue Church* who as (i) S. L V X E testifieth, did sel their possessions, and applied the money that came thereby, to the common vse: so that no man called any thing his own, because nothing was priuate, but al things remained common amongst them.

But this pouertie requireth that it be a voluntary and full resignati-
on of Ritches, whereof, no (k) prop-
rietie may be retained.

And heere taketh place that fa-
mous (l) sentence approoued by
the auncient Fathers: *it is good by
portions to giue a mans substance to the*

cōstit. Monast. cap. 19. & 35. Item quæst. 85. in regulis breuionib.
Aug. ep. 109. & ser. 49. ex diuers. c. 1. & seq. Item lib. de morib. Ec-
cles. Cathol. cap. 31. Hier. ep. 22. ad Eustoch. cap. 14. Greg. 4. dial.
cap. 55. & lib. 10. epist. 22. (l) Genna. de Eccles. Dogmat. cap. 71.
Amb. 1. offic. cap. 30. & Hieron. aduers. Vigilantium. cap. 5. & 6.
Prosper. lib. 2. de vita contemplatiua. cap. 9. Aug. lib. 1. de bono
coniug. cap. 8.

(i) Aët. 4. g
2. g
Hier. epist. 8.
ad Demetr. c.
7. & in catal
viro. illust.
de Marco.
Aug. in ep.
89. ad Hilar.
Possidon. in
vita Aug. c. 5
Cassian. l. 7.
c. 14. 17. &
collat. 3. c. 6.
(k) Aët. 5. a
Hier. epist. 8.
ad Demetr.
cap. 7.
Bas. ser. 1. de
instit. Mo-
nach. & in

Da poore:

poore: but it is better to giue all at once with an intent to followe our Lorde, and beeing free from care, to bee poore with Christ.

4 Where is the Councell of Chastity commended?

(a) Mat.
19, b.

Esa 56, b &
ibidē. Hier.

item lib. 1.

adu. Iouin.

cap. 7. Bas.

de Virginit.

Epiphan. hē

ref. 58. cont.

Valesios.

Aug. de Sā-

cta Virginit

ca. 24 & 25.

(b) Hier. in

c. 19. Mat.

& l. 1. adu.

Iouin. cap. 7

Cyp. in tract

de disciplin.

& habitu

Virginum.

(c) Sap. 8, d

(d) Ibid. &

BOth in the Gospelles, and in the Apostles writings. For Christ commendeth those (a) kindes of *Eunuches*, that haue gelded themselves for the kingdome of heauen. And least we should thinke that this is rather a Commaundement, than a Counsell; he addeth presently; *He that can take it, let him take it. In which speech our Lord doth as it were exhorte,* (as wel doth S. HIEROME (b) interprete) *and inuite his souldiers to the rewarde of Chastity; as if he saide: He that can fight let him fight: let him conquere & triumph.* This cā he do, vnto whō it is (c) giuen: and it is giuen to all (as witnesseth the same (d) holy father)

that

that will aske: that will desire: that will labour for to receiue. For to euery one that asketh, it shall be (e) giuen, and he that seeketh, shall finde, and to him that knocketh, it shall be opened. Thus saith S. HIEROME.

Orig. tra. 9
in Mat.
Aug. lib. 6.
Conf. c. 11.
Chryl. hom.
63 in Mat.
Nazian. in
orat. 31.

And to this Chastity, holy (f) Scripture assigneth certes a reward: but to the Chastitie of Virgins; it promiset a particular and singular rewarde. For they that (g) haue not beene defiled with weemen, but haue remained Virgins: doe stande without spotte before the throne of God, and doe singe a newe Songe before God and the Lambe, & doe followe the Lambe whither-soeuer he shall go.

(e) Mat. 7, a
Luc. 11, b
Trid. sel. 24.
can. 9.
(f) Sap. 3, e
4, a
Eccli. 26, e
Mat. 13, a e
22, c
Mar. 12, e
Luc. 20, f
(g) Apoc.
14, a
Esa. 56, b
Psal. 44. c d
Cyr. catech.
4. 12. & 15.
illum. Mar.
tial. in ep. ad
Tolotian. c.
8. 9. & 10.

And the Apostle hath saide expressly: *It is (h) good for a man not to touche a woman.* And againe, *as con-* Cypr. in tract. de disciplin. & habitu Virginum. Hier. in epist. ad Philem. Aug. in lib. de sancta Virginitate cap. 14. 27. & sequent. Greg. in 3. parte curæ pastor. admonit. 29. (h) 1. Cor. 7, a

Dd 2 cerning

(h) Ibidem, e
vide Hier. l. 1
adu. Iouin.
c. 4. & seq.
Amb. in 1.
Cor. 7. &
ibid. Theod
Itē cund. in
ep. diuin. de-
cret. cap. de
Virginit.
Chry. in lib.
de Virginit.
c. 9. & seq.
(k) Ibid. g
Iudit. 8, a
15, c
Luc. 2, e

(l) Ambr. in
epist. 83. ad
Syracum
Papam &
82. ad Ver-
cellenses.
(m) 1. Cor.
7, g
Legatur idē
Amb. de vi-
duis. & in
3. libris de
Virginibus.
Item in ex-

cerning (i) *Virgins: A Commaundement of our Lord I haue not, but Councel I giue, as hauing obtained mercie of our Lorde to be faithfull. I thinke therefore that this is good for the present necessitie, because it is good for a man so to doe. And againe writing of the widdowe: Let her (k) marry (saith he) to whom shee will: only in our Lorde: but more blessed shall she be, if she so remaine according to my counsell. And I thinke that I also haue the spirite of God.*

Vnto the Apostle very finely accordeth S. AMBROSE, (l) when he writeth in these wordes: *Iustly certes is the good wife commended, but more rightly is the deuout Virgin preferred, the Apostle saying: He that ioineth (m) his virgin in matrimony, doth wel: and he that ioineth not, doth better: for the one thinketh of the thinges that be of God; the other of the thinges that be of the Worlde: the one, is bound with the*

the bandes of Wedlocke; the other is free from bandes: the one, is under the Lawe; the other, under grace. Good is Marriage, by meanes whereof there hath bin found posterity of humane succession: but better is Virginity, whereby hath beene atchiued the inheritance of the heauenly kingdome, & the succession of heauenly merites hath beene founde. By a Woman came care, by a Virgin was procured saluation. Hitherto S. AMBROSE.

Nowe this Chastitie requireth, that a man doe with deliberation (n) and firme purpose, endeuour to liue vncorrupted and to lead a perpetuall single life, voide of all filthe of the fleshe, or venereous voluptuousnesse: that he may be holy both in (o) bodie and spirite for Christes sake. And in regarde hereof the Apostle hath saide: *Hee that (p) hath* hort. ad virgines & in institutione virginis cap. 6. 15. 17. & Damasc. l. 4. orthod. fid. cap. 25. Præterea Athanasius. Basilus. Nazianzen. Aug. de virginitate. itē Fulgent. ep. 3. ad Probā. cap. 9. & 10. Hier. ep. 22. ad Eustoch. c. 8. & lib. 1. cont. Iouin. cap. 1. item apol. pro libris contr. Iouin. ca. 1. Ignat. ad Philadelph. Cyp. de bono pudicitie. Isidor. lib. 2 de summo bono cap. 47. (n) Bas. in Præfat. in Ascetica & in constitutionibus Monasticis. cap. 1. Cassian. collat. 12 cap. 4. & 7. (o) 1. Cor. 7. f (p) 1. Cor. 7, g Bas. ho. in Psal. 44.

Dd3

deter-

*determined in his hart, being fetled, not
 hauing necessity, but hauing power of his
 owne will, and hath iudged this in his
 heare, to keepe his Virgin: doth well.
 5 How is the Euangelical Counsell cōcer-
 ning obedience proposed vnto vs?*

De Obedi-
 entia
 laude,
 & perfecti-
 one, vide
 Aug l. 14.
 de ciu. Dei.
 cap. 12.
 Hier. epist. 8.
 ad Demetr.
 cap. 10.
 Greg. lib. 35
 moral c. 12.
 Item in
 1. Reg. lib.
 2. cap. 4.
 lib. 4. cap.
 5. & lib. 6.
 cap. 2.
 Cassian. lib.

Chrift our Lord, first by the ex-
 ample of his most holy life, as
 we saide before: then by his worde,
 hath proposed and cōmended vn-
 to vs the exacte and perfect manner
 of this obedience. For he came not
 to doe (a) his owne will but the wil
 of his Father, and of those vnto
 whom we reade (b) that he was sub-
 iecte: he came, to (c) serue, and not
 to be serued, in so much that he hū-
 bled himselfe being made obedient
 euen to death, (d) euen the death
 of the Crosse.

4. cap. 10. collat. 2 cap. 11. & collat. 4 cap. 20. Bern. in serm. de 3.
 ordinibus Ecclesie, item ad milites templi cap. 13. & in serm. de
 virtute Obedient. (a) Ioan. 6, d 4, e 5, c (b) Luc. 1, g. Bern ser.
 3. de Circumcis. Domini. (c) Mat. 20, d Luc. 22, e (d) Phil. 2, b

Then

Then by worde also mouing vs to his imitation, he saide: (e) *If any man will come after me, let him denie himselfe, and take vp his Crosse, and follow me.* Which wordes may be certes, very well vnderstood, as spoken generally to all: but yet after a more peculiar & perfect manner, they do belong vnto those; who, so farre as their frailty can reach, doe so conformethemselues vnto Christ: that they will not in any one thing be gouerned by themselues: and doe endeuour to liue rather at an other mans direction, then at their owne; whilest they do follow of their own accord the will & commandement of an other, whom they haue made their gouernour in Christs roome.

The superiour of such persons, as teacheth S. BASIL, (f) doth beare the person of Christ, and being made as it were an intercessour between God & mē; doth

Dd 4

sacrifice

(e) Mat. 18,
d Luc. 9, c.
Hieron. ad
Rusticum
Monach.
ep. 4. c. 6. et 7
Bas. in ser. de
abdicatione
rerum, &
ser. de instit.
Monach. &
quaest. 96. in
regulis bre-
uioribus.
Item in co-
stitutioni-
bus Mona-
sticis. c. 23.
Greg. lib. 32
moral. c. 27.
Niceph. l. 11
Eccles. inst.
cap. 37.

(f) Bas. in co-
stitutioni-
bus Monach.

cap. 23.
1. Reg. 15, e
Ecclef. 4, d
Luc. 10. c
Ephes. 6, a
Coloss. 3, d

Sacrifice unto God, the saluation of them that obey. And therefore as sheepe doe obey their Shepehearde, going the same way that the Shepehearde leadeth them: so is it meete that such practisers of piety, doe obey their superiours: not curiously searching the thinges that are commanded, so that they be free from sinne: But with all alacritie & diligence, fulfilling those thinges that are prescribed: And of this Superiour, after S. BASIL S. BERNARD (g) also affirmeth: him whom we haue in Gods rome; we ought to heare as God himselfe, in thole thinges, which are not manifestly against God.

(g) Bern. in
tract. de pre-
cepto & dis-
pensatione
cap. 12. 13.
& 23. vide
eund. in ep.
2. ad Adam
Monachū.
(h) Philo in
lib. de vita
contemplat.
& ex eodem
Euseb. &
Niceph.
Iosephus.
lib. 18. an-

And such (h) faithfull and excellent followers of Christ, as haue busily attended to the obseruation of the said counsells; the Church hath alwaies had: as auncient histories doe make mention: and amongst them certaine choise and approued compa-

companies of deuout and religious men, who aboue the custome and example of the common sorte, forsaking at once all their goodes, and abandoninge the pleasures of the flesh, haue giuen them selues by profession to a holy obedience: on ly seeking and labouring that they might wholly conforme theselues to the example of the obediente Christ, and to the perfection of the Euangelicall rule; leauing no place at all to their own proper will. Witnesses whereof very fitte and substantiall, we haue S. BASIL, S. AUGUSTINE, S. HIEROME, S. BENEDICT, S. GREGORY, CASSIANVS, S. BERNARD, and others innumerable professors of E-

tiq. cap. 2.
& lib. 2. de bello Iudai-
co. cap. 7.
Epiphani. hg
rel. 29.
Hieronym.
epist. 22. ad Eustoch. de custod. Vir-
ginit. cap. 15
& 16. Item de viris illust in Philone
& Marco.
Dionys. de Eccle. Hierat
cap. 6.
Eusebius.
lib. 1. de demonst. E-
uang. cap. 8.
Aug. in Psal
132. & de morib. Eccl.
Cathol. cap.
31. & 33. Item lib. 8. conf. cap. 6. Amb. ep. 82. Cassian. Collat.
18. cap. 4. & sequent. Nazian. orat. 20. Athanas. in vita Antonij.
Sulpit. in vita Martini. Isid. lib. 2. de Eccles. offic. cap. 15. Sozom.
lib. 1. hist. cap. 12. Greg. lib. 2. dial. & lib. 1. ep. 33. Chrys. aduers.
vitup. Monast. vitæ, & ho. 5. ad pop. cum sequent. Item ho. 41. in
1. ad Tim. Bern. in apol. ad Guil. Abb. & ho. de bonis Margaritis.

Dd5 uange-

uangelicall perfection, and not only defendours, but most perfect obseruers of a monasticall rule.

6 In breesfe, what conceipte ought we to haue, of the Euangelicall Counsells?

THis surely, that they be prouocations & certaine helpes very profitable, which doe yelde armour vnto weake persons against the (a) baites of the worlde, and the flesh: which doe further the endeuous of good men in the race of true pietie: which doe make the Spirite more at libertie to performe the functions of religion and diuine worshippe: and which moreouer are much auailable, as we haue declared, for the atchiuiug of the reward of eternall life, and more ample glory (b) in the kingdome of heauen.

But the whole summe of Euangelicall perfection standeth in this; that as much as thou maiest thou endeavour

(a) 1. Io. 2, c
Luc. 14, d e
fg 8, b
Mat. 19, b
c 13, c
1 Cor. 7, f
Eccli. 31, a
Pro. 29, c
Iudic. 17, c
21, d
Gal. 5, b

(b) Mat. 19,
b c d
Greg. lib. 26.
moral. c. 25.

deuour to get (c) charitie; and that thou followe (d) Christ. And him thou doest imitate; if, according to thy power, thou doest seeke to conform thy selfe to Christ, who was both (e) poore and a (f) Virgin, & subiect (g) to others, and obedient (h) euen to the death of the Crosse: If with the Apostle S. P A V L: (i) neglecting those thinges that are behinde, with vnwearied labour thou doest trauaile towards those things that are before, & doest stretch out thy selfe euery day to the price of the supernal vocation, vtterly forsaking in the mean season, as much as thou canst, thy owne proper will, and submitting it to a man for gods sake, that thou maiest (l) pursue the better giftes, and maiest both choose (m) the best parte, and with faithfulness conferue the same euen to the (n) end.

(c) 1. Cor. 13, a
 (d) 10. 2, a 4, c
 Col. 3, c
 Aug. de monib. Eccles.
 Cathol. c. 33
 (e) Luk. 9, c
 (f) 2. Cor. 8, b
 Mat. 8, c
 (g) 1. Pet. 1, e
 (h) Luc. 2, g
 Phil. 2, b
 (i) 1. Pet. 2, d
 (k) Phil. 3, c
 Psal. 83, c
 Ber. ep. 253.
 ad Garinū
 Abbatem et
 ep. 341.
 ad Monachos Sanct.
 Bertini item
 ser. 2. de Purific. B. Mariæ.
 Aug. ep. 137. ad Hip.
 (l) 1. Cor. 12, d
 (m) Luc. 10, g
 (n) Apo. 2, c

OF

OF THE FOVRE LAST THINGS OF A

MAN.

*1 Which are called the foure last things
of a man?*

THese surely: Death, Iudgemēt,
Hell, and the Kingdome of hea-

uen: called certes the last (a) things,
because that amongst all the things
that can chance vnto a man, they
challenge vnto themselues the very
last place. For death, according to
the common saying, is the last line
of things. After Death followeth
the Iudgement of God, as S. P A V L
also hath declared in these wordes:

(a) Eccli. 7, d

28, a 38, b

Deut. 32, d

Pro. 19, c

Bern. in ser.

de primord.

medijs &

nouissimis.

(b) Heb. 9, g

(c) Aug. lib

2 de anima

& eius ori-

gine cap. 4.

Item tract.

49. in Ioan.

Chyfoft. ho.

14. in Mat.

*It is (b) appointed to men to die once, &
after this, the Iudgement.* To wit both
that (c) particular which euery one
hath at his death; and that last and
generall Iudgement, which expect-
eth all men at the end of the world,

as

25 we haue alreadie (*d*) declared. (*d*) In Sym-
bolo.

And some are iudged, (those that die in mortall sinne) to be deliuered to euerlasting (*e*) paines in Hell: o- (*e*) Luc. 16, e
Mat. 25, d
thers, who departing this life, are adorned with the mariage (*f*) gar- (*f*) Mat. 22,
b
Aug. li. post
collat. cont.
Donat. c. 20
Greg. ho. 38
in Euang.
ment of charitie; that they may enioy the most happie life in the kingdome of heauen. That is it which the Euangelicall veritie affirmeth; (*g*) Io. 5, e
Mat. 25, d
*They (*g*) that haue done good thinges,* shall come forth into the resurrection of life, but they that haue done euill into the resurrection of iudgement. For (*h*) the (*h*) Mat. 16,
d
sonne of man shall come in the glory of his Father, with his Angells: and then will he render to euery man according to his workes.

2 What instruction doth the scripture giue vs of death?

AS, (*a*) by one man sinne entered in- (*a*) Ro. 5, b
Sap. 1, d
Concil. Mi-
leuit. can. 1.
to this worlde, and by sinne death: and so vnto all men death did passe as

S. PAUL

Aug. de pre-
dest. & gra-
tia. cap. 3.

(b) Greg. ho.
13. in Euāg.

Aug. in Pl.
144. ho. 27.

ex 50. cap. 3.

& cap. 2. fo-
liloquiorū
animæ.

Hugo. Viſt.
lib. 1. de ani-
ma cap. 3.

(c) Eccleſ. 9, c
Iac. 4, d

Eccleſ. 11, c
14, b

Luc. 12, c
(d) 2 Reg.

14, c
Eccleſ. 2, c

Pl. 89, b 101
a b 102, c

Iob. 8, b
14, a

1 Pet. 1, d

Aug. lib. 13. de ciu Dei cap. 10. & 11. ſer. 21. de verbis Domini c.

2. & 3. Innocent. de contemptu mundi lib. 1. cap. 24. (e) Eccleſ.

10, b Iob. 17, d Pl. 48, b d Baruch 3, b Eccleſ. 41, a Aug. ſenten.

vit. apud Proſp. (f) Mat. 26, a 20, d Mat. 13, d Aug. ep. 80. ad

Heijch. & quæſt. 59. lib. 83. quæſtionum. (g) Luc. 12, c

S. P A V L affirmeth. Therefore al-
though nothing be more vncertain
vnto vs then (b) the houre of death,
for a man knoweth (c) not his end: yet
nothing can be more ſure thā death
it ſelfe. For which cauſe it is writ-
ten: All (d) of vs die, and as waters we
fall into earth, which doe not returne a-
gaine. And Eccleſiaſticus confirming
the ſame. And (e) a King (ſaith he,)
is to day, and to morow he ſhall die; and
when a man dieth, he ſhall inherite ſer-
pentes, and beaſtes, and wormes.

And becauſe it concerneth vs
much, in what manner, and how
well prepared we die: therefore ſo
often in the Goſpell is this repeated
vnto vs: Be (f) watchfull: Alſo, be
ye ready: for at what houre you thinke

not, the sonne of man will come. And we shall be watchfull and ready to entertaine death, if euery man doe for his owne parte, earnestly and in all his life meditate that which is written: Before (h) death worke iustice, because there is not in hell to finde meate. As also Christ himselfe hath saide: The (i) night commeth when no mā can worke: (k) walke whilest you haue the light, that the darkenes ouertake you not.

But fittely doth the Prophet put a difference betweene the death of the good & the euill. For of these he saith: *The death (l) of sinners is very euill.* To wit, of them, who like the obstinate *Iewes* doe die in their sinne without penance, and for that cause doe so perishe that they are to be tor-

Apoc. 3, a
16, c Cypr.
epist. 52. ad
Anton.
Aug. ser. 3.
de Innocen-
tibus & tra.
33. in Ioan.
Greg. lib. 16,
moral. c. 31.
(h) Eccli. 14,
c Eccl. 9, c
12, a Gal. 6,
c Aug. de
discip. Chri-
stiana cap.
11. & 12.
Conc. Late-
ran. can. 21,
Trid. sess. 14
Neruent. c. 4
Greg. 4. dial.
c. 58. Possid.
in vita Aug.
(i) Ioan. 9, a
Aug. in enc.
cap. 110. &
tract. 44. in

Ioan. (k) Ioan. 12, c Luc. 19, c (l) Psal. 33, d Pro. 11, a Sap. 5, b
Psal. 10, b Aug. serm. 47. & 59. ad frat. in Eremito. Hugo Visto-
rinus lib. 1. de anima cap. 2. lib. 3. cap. 23. & lib. 4. cap. 13. Innocent.
3. de contemptu mundi lib. 2. cap. 42.

mented

(m) Luc.
16, cf
Greg. 4 dial
cap. 38. &
hom. 12. in
Euang.
Beda. lib. 5.
hist. Angl.
cap. 14. &
15.
(n) Pſal.
115, a
(o) 2. Cor. 5,
a b
Greg. 4 dial
ca. 11. &
ſequent.
Cyprian. de
mortal.
Amb. de bo
no. mort. c.
2. & ſeq.
(p) Phil. 1, d
Luc. 2, d
Pſal. 41, a
83, a 141, b
Num. 23, b
(q) Luc. 12,
c
(r) Apoc.
14, c
(s) Sap. 4, b

mented perpetually (m) in hell with
the rich Glutton. But of the other
he teſtifieth: (n) *Pretious in the ſight
of our Lord is the death of his Saintes.*
For to (o) ſuch this death of the bo-
die is nothing elſe, but an end of
this earthly peregrination, & a con-
cluſion of the miſeries of this mor-
tall life, a quiet ſleepe and a ſecure
repoſe, the begining of true life, and
a wiſhed paſſage to moſt happie im-
mortalitie: with the deſire where-
of the Apoſtle burning, and being
weary of this life: (p) *I deſire ſaith
he, to be diſſolued and to be with Chriſt.*
(q) *Bleſſed are thoſe ſervantes that whe
the Lorde commeth he ſhall finde watch-
ing. And bleſſed (r) are the dead which
die in our Lorde. And (s) a iuſt man if
he ſhall be preuented with death, he ſhall
be in a reſreſhing.*

3 In what sorte doth holy scripture admonish vs of Iudgement?

IT is horrible to (a) fall into the hands of the liuing God, and of Christ the Iudge, before whose (b) Tribunall we must all be manifested, and euerie man (c) must render accounte for himselfe: For all (d) thinges that are done God wil bring into iudgement, for euery faultie: whether it bee good or euill. And therefore not only vnto sinners, but also vnto (e) Saints often-times the expectation (f) of this iudgement is terrible. This did holie D A V I D feare, so that hee did earnestlie pray: Enter not (g) into iudgement with thy seruauit O Lorde. This feared I O B also notwithstanding hee was innocent, (h) and his feare he expresseth in these wordes: (i) What shal I do when God shal arise to vita Ioanis Eleemosin. (e) 1. Pet. 4, d Scphon. 1, c Psal. 74, a Bern. ser. 53. in Cant. Greg. lib. 8. moral. cap. 13. (f) Heb. 10, c (g) Psal. 142, a (h) Iob. 1, a (i) Iob. 31, b

(a) Heb. 10, f
Bern. ser. 8.
in Psal. Qui
habitat.
(b) 2. Cor.
5, b
(c) Rom.
14, b
Luc. 16, a
12, f 19, d
(d) Ecclef.
12, d 11, d
1. Cor. 4, a
Ro. 2, a b c
Sap. 1, c
Eccli. 11, c
Mat. 12, c
16, d
Apoc. 20, d
22, c
Psal. 61, b
2. Tim. 4, b
Damasc. in
orat. de def.
Cyr. de exitu
animæ.
Leontius in

Ee

iudge.

(k) Ibidem c

Greg. 21.

moral. cap.

15. & 16.

(l) Iob. 9, d

24, b

Eccles 9, a

1. Cor 4, a

(m) Aug. in

lib. de decē

chordis cap.

1. & 2.

Prosp. lib. 3.

de vita con-

templ. c. 12.

Bern. ep. 1.

Innocentius

3. lib. 3. de

contemptu

mundi c. 15.

(n) Pro. 6, d

(o) Ps 74, a

Bern. ser. 55.

in Cant.

(p) Hier 17,

b 11, d 20, c

32, c

Pro 16, a

Heb. 4, d

1. Par 28, b

Mal. 3, a

Pl 7, b 43, d

iudgement? And when he shal aske, what shal I answere him? as swelling waues (k) ouer me, I alwaies feared Almighty God, and his waight I coulde not beare. I did feare al(l) my works, knowing that thou wouldest not spare him that offendeth.

And certes that iudge is (m) to be feared, whose power we cannot escape, whose wisdom is infallible, Iustice inflexible, Iudgement vnreuoicable. Of which it is thus writtē: The Zeale (n) and furor of the Man (to witte, of Christ the Iudge) shall not spare in the day of reuenge, nor yeelde to any mans petition, nor will take for redemption neuer so many giftes. Who also of himselfe and his iudgement (least any man should be ignorant) hath foretolde this vnto all men. When (o) I shall take time, I will iudge iustice. I the Lord (p) searching the hart, & prouing the reines: who doe giue to euery one according to his way, & according

ding to the fruit of his inuētions. I come (q) *to gather together their works, and* (q) *their cogitations, with all nations and* (r) *young; & they shal come & see my glory.*

But of the day of the last iudgement, (r) which is also called in Scripture the day of our (s) Lorde, the day of anger, the great & horrible day; the Apostle Saint PETER teacheth in this manner. *The day of our Lord shall (t) come as a thiefe, in the which the heauens shall passe with great violence, but the Elements shall be resolued with heate, and the earth, and the workes that are in it shall be burnt.* Therefore, whereas all these thinges are to bee dissolued: what manner of men

Dan. 7. c d Apoc. 20. d 6. d Psal. 96. a 59. a Mat. 24. & 25. c d 13. f 3. c Sap. 5. a d (r) 2 Pet. 3. c Aug. lib. 20. de ciu. Dei cap. 16. & 18. Chrys. ho. 45 ad pop. Antioch. & sequent. Ephrem. in lib. de iudicio extremo. & lib. de vera penitent. Aug. ser. 67. d e temp. Isid. de summo bono lib. 1. c. 30. Cyr. catech. 15. Illum. Hier. ep. 1. ad Heliod. cap. 9. Greg. hom. 1. & 12. in Euang. lib. 26. moral. cap. 24. & 25. Aug. cap. 4. meditat. Anselmus de miseria hominis Bēn. de interiori domo, cap. 38.

Ee 2

ought

(q) Esa. 66. f
Iudæ. epist. e
Mat. 10. c
(r) Aug. 20.
de ciu. Dei
cap. 1. 2. 30.
& lib. 18. c.
53. item ep.
78. & 89. ad
Hesych.
Hippol. de
consum.
mundi.
Damasc. lib.
4. orth. fid.
cap. 27.
(s) Soph. 1. d
Ioel. 2. a c g
3. a
Esa. 13. b c
24. c d 66. e
Hier. 23. d
Mal. 3. a 4.
a b

ought you to be in holy conuersations and
godlineſſes, expecting and haſting vnto
the comming of the day of our Lorde, by
which the heauens burning ſhall be re-
ſolued, and the Elements ſhall melt with
the heate of fire.

(y) Luc. 21, f

1. Cor. 7, f

Apoc. 21, a

(x) Eccli. 18,

e 2. Pet. 3, c

Luc. 21, g

Tit. 2, d

1. Theſſ. 5, a

Luc. 17, f

Chryſ. ho. 5.

de poenit.

(y) 1. Cor.

11, g

(z) Eccli. 1, b

Greg. lib. 31.

moral. c. 21.

Aug. ſer. 120

de temp.

And that wee may finde Chriſt
then a gentle Iudge, and that daie
wherein Heauen and (v) Earth ſhall
paſſe, ioyful vnto vs: moſt excellent
is this counſaile of the wiſe man:
Before (x) ſickenefſe apply the medicine,
and before iudgement examine thy ſelfe,
and in the ſight of God thou ſhalt finde
propitiation. For if wee (y) did iudge
our ſelues we ſhould not be iudged. To
(z) him that feareth our Lorde, it ſhall
bee well at the laſt; and in the day of his
death he ſhall be bleſſed.

4 And what of hell and the paines
thereof?

Vide Chryſ.
epiſt. 5. ad
Theod. lap.

AS nothing is more miſerable
than death, as nothing alſo is
more

more terrible than iudgemente, ef-
 peaciallie to the children of this
 worlde persisting obstinately in sin:
 so can there nothing be imagined
 more intollerable and vnfortunate,
 than hell and the paine thereof. For
 there (as witnesseth diuine (a) scrip-
 ture) is weeping and gnashing of teeth:
 there *their worme* (b) *dieth not,* & the
fire quencheth not: there the lande is
 darke, (c) and couered with the mist of
 death: there, the shadowe of death and
 no order, but perpetuall horror inhabi-
 teth: there, *their* (d) *part shall be in the*
poole burning with fire and brimstone,
which is the seconde death: there they
 shall be tormented (e) *day and night,*
for euer and euer. There finally that
 shall be found true by experience
 & sequent. Cassian. in Confess. Theologica. p. 3. Ephrem. in l.
 de vera poenitentia cap. 7. & 8. (d) Apoc. 21, c 14, b c 18, b 19, d
 20, c d Psal. 10, b 20, b Deut. 32, c Iob. 24, e Rom. 2, b Esa. 3, d
 Pro. 19, d Eccli. 21, b (e) Apoc 20, c 9, a Iob. 7, b 20, c d Psal. 48,
 & Esa. 33, b Mat. 3, c 25, d 2. Theff. 1, c 2. Pet. 2, a b

Ee 3

which

sum & Cyr.
 Alex. de exi-
 tu animæ.
 Prosp. lib. 3.
 de vita con-
 templatua
 cap. 12. item
 Greg. lib. 4.
 dial cap. 28.
 29. 42. & se-
 quent. Isid.
 de summo
 bono lib. 1.
 c. 31. & 32.
 (a) Mat. 8, b
 13, f g 22, b
 24, d 25, e
 Luc. 13, f
 (b) Mar. 9, g
 Esa. 66, g
 14, c
 Eccli. 7, b
 Iudith. 16, c
 (c) Iob. 10, d
 Iude e
 Greg. lib. 9.
 moral. c. 45.

Ephrem. in l.
 de vera poenitentia
 cap. 7. & 8.

(d) Apoc. 21, c 14, b c 18, b 19, d
 20, c d Psal. 10, b 20, b
 Deut. 32, c Iob. 24, e
 Rom. 2, b Esa. 3, d
 Pro. 19, d Eccli. 21, b
 (e) Apoc 20, c 9, a
 Iob. 7, b 20, c d
 Psal. 48, & Esa. 33, b
 Mat. 3, c 25, d
 2. Theff. 1, c 2. Pet. 2, a b

(f) Esa. 65, c
 Lu. 6, d 16, f
 Cyr. Alex. in
 grat. de exi-
 tu animæ.
 Aug. in En-
 chir. cap. iij.
 & sequent.
 item ser. 181
 de temp. c.
 18. lib de
 triplici ha-
 bitaculo c. 2
 Cyp. ad De-
 metr. & ser.
 de Akenfi-
 one Christi.
 Bern. ep. 255
 & meditat.
 cap. 3. item
 ser. 8. in Psal
 Qui habitat
 Hugo. lib. 8.
 de anima c.
 13. Innocē-
 tius 3. lib. 3.
 de cōtempt.
 mundi cap.
 2. & seq.
 Conc. Flor.
 (g) Psal. 2, c
 (h) Sap. 6, ab

which the iust Iudge hath foretolde
 in these wordes, to all those that are
 to be tormented in hell: (f) Behold
 my seruantes, shall eate, and you shall be
 hungry: Behold my seruants shall drink,
 and you shall be thirsty: Behold my ser-
 uantes shall reioise, and you shall be con-
 founded: Behold my seruantes shall sing
 praises, for the exultation of their hart,
 and you shall cry for the grieve of harte,
 and because of the contrition of spirite,
 ye shall houle. Therefore the Kingly
 Prophet calleth vpon all Kings and
 Princes, & setteth before them the
 paines that are to come for the wic-
 ked; with this seuerie admnition:
 And now (g) Kinges vnderstand ye, be
 ye instructed, ye that indge the earthe.
 For to the stronger, (h) there remaineth
 a stronger torment, & a most hard indge
 ment shall passe vpon them that are in
 auctoritie.) Serue ye our Lorde in feare,
 and exulte vnto him with trembling:
 apprehend

apprehend yee discipline, leaſt that our Lorde be angry, and you doe periſh from the iuſt way, when his anger ſhall ſuddenly waxe hoate. Hereupon Chriſt himſelfe alſo hath thus ſpoken to euery man: Feare him (i) who after he hath killed, hath power to caſt into hell. Yea I ſay to you feare him. For as it is momentanie which in this life deli- teth: ſo is it euerlaſting, which in hell tormenteth.

Eſa. 5, d

(i) Luc. 12, a
Mat. 10, c
Chr7. lib. 1.
de prouidē-
tia Dei. itē
ho. 5. & 55.
ad pop. An-
tioch. Aug.
in Pſal. 49.
Bern. in ſer.
de conuerſ.
ad Cler. c. 5.

5 What doe we learne out of holy ſcrip- ture of the kingdome of heauen?

GOd hath prepared (a) his king- dome for the electe frō the be- ginning of the world: a (b) heauen- ly kingdome, an eternall (c) king- dome, a moſt bleſſed (d) kingdome, whereof Sainte P A V L plainlve confeſſeth. *The (e) paſſions of this time are not condigne to the glory to come. The eie (f) hath not ſcene, nor eare hath heard, neither hath it aſcen-*

(a) Mat. 25, c
(b) 2. Tim.

4, d

(c) 2. Pet 1, c

(d) Luc. 14,

d Aug. ſer.

37 de Sanct

Cyp de mor

talitate.

(e) Ro 8, d

2 Cor. 4, d

Act 14, d

2. Tim. 2, a

b 4, b

(f) 1. Cor. 2;

c Eſa. 64, b

Ec 4

ded

*ded into the hart of man, what thinges
God hath prepared for them that loue*

*him. O holy (g) Cittie IERVSALEM,
neue, descending from heauen, prepared
of God, as a Bride adorned for her hus-
band. Whereof Saint I H O N, very
wel acquainted with diuine matters
heard these thinges from heauen &
wrote them: Behold the (h) Taberna-
cle of God with men, and hee will dwell
with them, and they shall be his people:
& he God with them, shal be their God.
And God shall wipe away all teares from
their eies: and death shall be no more,
nor mourning, nor crying, neither shall
there be sorowe any more, which first
thinges are gone. There is heard the
(i) voice of the greate trumpet, and
lapsum. Anselm. ep. 2. in lib. de similitudinibus cap. 47. & sequ.
Hugo. lib. 4. de anima cap. 15. & 16. (i) Apo. 19. a Pf. 83. a b d &
ibidem Aug. item lib. 10. de ciuitate Dei cap. 16. & lib. 22. cap. 29.
& 30. item lib. 3. de libro arbitrio cap. vltimo, & lib. 3. de Symb. ad
Catechum. cap. vltimo lib. 1. de Trinitate cap. 13. & de Catechiz.
rudib. cap. 25. tract. 4. in ep. Ican. lib. mediat. cap. 22. & 25. Solilo-
quior. cap. 21. 35. & 36. Manual. cap. 6. 7. 16. 17.*

as the voice of many waters, and as the voice of greates thunders saying, *Alleluia: because our Lord God omnipotent hath raigned, let vs be glad, and reioise, & giue glory vnto him: because the mariage of the lambe is come.*

Blessed (k) *be they that are called to the supper of the mariage of the lambe:* but more blessed they that beeing (l) called, doe come to that supper, all impediments being taken away, and bring their wedding garment (m) that they may sit downe in the kingdome of God (n) with A B R A H A M, I S A A C, and I A C O B. And we shall not need to aske, (o) *O Lord who shall dwell in thy Tabernacle? or who shall rest in thy holy hill?* The answer is readie: *He that entereth with out spotte & worketh iustice.* Or if thou takest more delight in the speach of

(k) Apoc. 19. b
(l) Luc. 14, d
Greg. ho. 36
& 37. in Euang. Prosp.
de vita contemplatiua
lib. 1. cap. 2.
& sequent.
item lib. 3.
cap. 32.
Bern. in ser.
de triplici
genere bonorum & c.
4. meditat.
(m) Mat. 22, b
(n) Mat. 8, b
Luc. 13, f
12, c 22, c

Greg. ho. 13. in Euang. (o) Psal. 14, a 23, a Esa. 33, c Rom. 2, b 6
Mat. 5, a Bern. in ser. de conuers. ad Cler. cap. 25.

Ec 5

Christ:

(p) Ma. 7. c
19, c 25, bc
Apo. 2, bcg
3, bcd 7, d
Bern. ser. 2.
de verb. A-
post. Non
est regnum
Dei cica &
potus.
(q) Apoc.
21, g

Vide Chryf.
epist. 5. ad
Theod. lap-
sum & Da-
masce. in hist
Barlaam &
Iosaphat ca.
5. 12. 13. 14.
(a) Ecclef. 1,
a & ibidem
Hier. item
Greg. lib. 5.
c. 2. in 1. Reg
(b) Ibid. c

Christ: *He (p) that doth the will of my Father which is in heauen, he shall enter into the kingdome of heauen. This is a holy cittie, and it also requireth holy citizens, there shall not enter (q) into it any polluted thing.*

6 What is the vse and commoditie of the wholle doctrine concerning the foure last things?

First of all, to knowe, and seriously to meditate these thinges; it is profitable to this end: that we may the more easely be withdrawn from the care, affection, & loue of those thinges which are transitorie, vaine, and floating in this worlde. For (a) *vanitie of vanities* saith Ecclesiastes: *Vanitie of vanities, and all is vanitie. I sawe (b) all thinges that are done vnder the sunne, and behold all is vanitie and affliction of spirite.*

Then they doe not only, being well considered, auerte a man from
vaine

vaine cogitations and earthly cares; but also doe terrifie him from all (c) libertie, custome and proneſſe to sinne. Hence is that golden sentence: *In (d) all thy workes remember thy last things, & thou shalt neuer sinne.*

Moreouer they doe admonish a wise man, that in all affaires, he doe no thing rashly, but that first he set (e) before himselfe the last thinges, and hauing foreseene the end, doe go on in the high rode way, that he may neither decline on the righte (f) hand, or on the lefte, from that which is right.

But speacially the memorie and contemplacion of such things doth cause, that the feare of God which is the fountaine of true (g) wisdome the guardian of all vertue, and a necessarie scholemaster in all the life of man: may confirme and sette vs forewarde in the zeale of Iustice & good-

(c) Aug. lib. 2. de Genesi cont. Manic cap. 28. & serm. 120. de temp. Greg. hom. 39. in Euang. Isid. lib. 3. de summo bono cap. ult. (d) Eccli. 7, d Bern. ser. 1. in festo omnium Sanctorum item in serm. de primordijs mundi, & nouissimis nostris. (e) Deut. 32, d (f) Pro. 4, d (g) Eccli. 1, b Psal. 110, b Pro. 1, a 9, b Iob. 28, d Eccle. 7, c Pro. 14, c Chry. ho. 15 ad pop. Antitē ho. 2. in

2. ad Theff. goodnes. For (h) the feare of God ex-
 Aug tract.9 pelleth sinne: And hee that is without
 in cp. 10. & in Psal 127. feare cannot be iustified. They (i) that
 (h) Eccli. 1, c feare our Lorde will enquire what things
 (i) Eccli. 2, d are well pleasing vnto him, they will pre-
 Aug. ser. 13. pare their hartes, and in his sight they
 c. 13. & 18. will sanctifie their soules. Finally, they
 c. 8. de verb. (k) that feare our Lorde, will keepe his
 Apost. itē l. commandementes, and will haue pati-
 de Sancta Virg. cap 38 ence vntill he beholde them, saying: If
 & serm. 214 we doe not Penance wee shal fall into the
 de temp. handes of our Lorde.
 (k) Ibidem.

But the children of this worlde,
 (l) Psal. 4, a who loue (l) vanitie and seeke after
 (m) Pro. 2, c a lie: who (m) reioise when they doe e-
 uill & triumphe in things that be worst,
 (n) Ps 13, b before whose (n) eies the feare of
 God is not: they doe nothing lesse,
 (o) Deut. then thinke of these matters. It is a
 32, d (o) people without counsaile; and with-
 Bern. ser. 2. out wisdom: woulde to God they were
 in die Apost wise, and did vnderstand, and fore-see
 Petri & Pau the last thinges. With them we see it
 li, item epist fall
 292.

fall out dailey by experience, that which holy I O B saith: *They holde* (p) *the Taber and the Lute, and reioice* (p) Iob. 21.
at the sounde of the instrument. They b
lasse ouer their daies in pleasures, and in
a moment they descend into hell. So (q) (q) Pro. 14, b
laughter shalbe mingled with greefe, &
the end of ioye is mourning.

7 *What is the Summe of those thinges*
that are contained in this booke?

THe summe of the whole worke
 is comprised in two thinges: in
 Christian wisdome, & iustice. To
 wisdome are these pointes referred:
 to wit; of Faith, and the Creede; of
 Hope, & our Lords Praier; of Cha-
 ritie, and the tenne Commaunde-
 mentes. For Faith, Hope and Cha-
 ritie, are those vertues, wherein the
 diuine scripture cōprehendeth the
 true wisdome of man, as Saint A V-
 G V S T I N E (4) hath noted. Then
 is there further annexed a discourse

(a) Lib. 2 re-
 tract. cap 63
 & in Ench.
 cap. 2. & 3.

of

of the Preceptes of the Church, and of the Sacramentes. For as the fore-
saide vertues cannot stand without the Sacramentes, and perfecte obseruance of the Preceptes of the Church: so, being ioined with the, they are effectually grafted in vs; & being grafted, are confirmed, augmented and brought to perfection. Therefore in explicating those things which we reduce vnto wisdom, is the first part of the booke cōcluded.

The latter which treateth of Iustice, doth briefly demonstrate two partes thereof, belonging both to the fleeing (*b*) of euill thinges, and the pursuing of those which are good. For to abstaine from euill (as witnesseth S. C H R Y S O S T O M E)

(*c*) is not sufficient for vs to saluation, excepte therewithall be annexed the following of good thinges, & the action of vertue. Therefore to
either

(b) Psal. 33,
c 36, c

(c) Chrys. in
Psal. 4. plu-
ra vide su-
pra. pag.
269.

either of these two partes, we haue applied some discourses, which doe chiefelie serue to the obseruing of the difference of good & euill. But the force and largenes of all iustice, **T O B I E** a man no lesse wise then iust, doth briefely comprehend: where he admonisheth his sonne & consequently in him all the childrē of God in particuler, with these wordes. *(d) Feare not my sonne; wee leade surely a poore life, but we shall haue many good thinges if we feare God, and abstaine from all sinne, and doe well.* Thus finally wee learne the exacte duety of a christiā man, which doth not only require faith, but a life also ordered according to the rule of Christian wisdom and iustice. *For a wise harte that hath vnderstanding, as the scripture testifieth, will keepe it selfe from sinne, and will haue successe in the workes of iustice.*

(d) Tob. 4. 4

Ecc. 3. 4

But

But to the intent that wee may not passe the bandes of our intended breuitie, let this be the ende & conclusion of this Doctrin appertaining to the instruction of Christians, and those especially of the simpler sort. All which thinges we will close vp with one worde of *Ecclesiastes*, as with a notable seale of the whole life of man, making
 Ecclef. 12,d this conclusion: *Feare God, and keepe his Commaundementes:*
For this, is all a man.

Psalm. 67.

*Confirme this O G O D, which thou
 hast wrought in vs.*

AN

AN APPENDIX OR AD-
DITION OF THE FALL
OF MAN AND JUSTIFI-
cation according to the sen-
tence and doctrine of the

Councell of

Trent.

1 Of the state & fall of the first Man.

When the first man (a) ADAM (a) Gen. 2, c
hadde transgressed the Com- 3, c
mandement of God in Paradise, he pre- Aug. lib. 14.
sentlie lost the holinesse and iustice in de ciuit. Dei
which he was created; and further, by cap. 17. lib. 6
the offence of that transgression, incurred de Gen.
the anger and indignation of God, and ad lit. cap. 26
so consequently (b) death, which & 27 in cō-
mighty God had threatned vnto him be- cione ad Ca-
fore: And with this same death he fell tech. cont.
into the bondage and thraldome of the Iudæ, & c.
(c) Diuell, who from thence-forth had cap. 2. Fulg.
de incarn. &
grat. Christi.
cap. 12. 13.
Bern. ser. 1.
de Annun.

Prosp. cont. Collat. c. 21. (b) Gen. 2, c 3, d Rom. 5, c
Conc. Mile-
tit. can. 1. Aug. lib. 1. de ciuitat. Dei, cap. 12. lib. 1. de pec. mer.
cap. 2. 4. 6. Tertul. de anima cap. 52. Fulgent. de incarnat. cap. 12.
Chrys. hom. 17. in Gen. Bern. ad milit. templi cap. 11. (c) Aug. lib.
13. de Trin. cap. 12. lib. 3. Hypog. cap. 2. Bern. ep. 190.

Ff

the

(d) Heb. 2, d *the Empire of (d) death; and finallie*
 (e) Concil. Arausicanū *whole A D A M (e) by that same offence*
 can. 1. lib. de *of preuarication, was both in bodie and*
 Ecclef. dog- *soule, changed into worse.*
 mat. cap. 38.

Aug. lib. 13. 2 Of the sin of Adam transfused into al men?

Neither did A D A M s preuarications
hurte himselfe alone, but also his
whole linage (a) and posterity; as who
 (a) Ro. 5, c d *did loose both to himselfe, (b) and to vs,*
 1. Cor. 15, c *the holinesse and iustice receiued from*
 Eccl. 25, d *God; and beeing polluted by the sinne of*
 Conc. 2. A. *disobedience, did transfuse into all man-*
 rauf can. 2. *kinde, not death only, and the paines of*
 Aug. in En- *the (c) bodie, but also sinne, which is*
 chir. cap. 26. *the death of the soule. Which the Apo-*
 l. 2. Hypog. *stle confirming hath said: By one man*
 cap 1. & se- *(d) sinne entred into the world, and*
 quent. l. 13.
 de ciuit. Dei
 cap 3 14. &
 lib 14. cap. 1.
 Prosp. lib. 1.

de vocat. gent. c. 7. & ad capitula Gallor. c. 8. (b) Prosp cont Col-
 lat cap. 19 & ad tria prima dub. Genuen. 9. Fulg. de incar. & gra.
 Christi c. 13. (c) Gennad. de Ecclef. dogmat c. 39. Aug. in Ench. c.
 26. lib. 15. de ciuitate Dei cap. 1. de Predest. & gra. c. 3. lib. 6. cont.
 Julian cap. 12. 20. 24. & 26. Fulgent de incar. & gratia Christi c.
 14. 15. de fide ad Pet. cap. 25. Prosp lib 2. de vita contemplatiua c.
 20. cont. Collat. cap. 20. lib. de inerat. cap. 40. & 27. Petrus Dia-
 conus de incarnat. & gratia Christi. cap. 6. (d) Rom. 5, b

by

by sinne death: And so vnto al men death did passe, in which all sinned.

For which cause the sinne of ADAM, which originally is one, & being by propagation, (e) not by imitation transfused to all; is in euery particular man his own: (f) must needs be purged by some remedie, for the getting of life euerlasting. For by it all men are made vncleane, and, as the Apostle (g) saith, by nature the Sonnes of wrath e, and the slaues of sinne, of the diuell, & of death, excepting heere the immaculate Virgin (h) MARY the mother of God, whom in this place where we speake of Originall sinne, we doe not comprehend.

mer. cap. 8. lib. 6. cont. Iulian. cap. 10. (g) Ephes. 2. a Fulgent. de si. de ad Pet. cap. 26. (h) Aug de nat. & gratia cap 36. vide extrauag. comm. lib. 3. de reliq. & ueneratione Sancti. Conc. Trid. sess. 3. in fine decret. de peccato Origin.

3 Of the remedie of Originall sinne.

THis Originall sinne which is in euerie man his owne, as we haue saide, is not taken away by the (a) forces of hu-

Ff 2

mane

(e) Aug. l. 2. cont. Pelag. & Coelest. c. 15. 16. lib. 1. de per. mer. cap. 9. 10. 11. 12. & 13. l. 2. Hypog. c. 4. cp. 86. q. 3. lib. 6. cont. Iul. cap. 24. serm. 14. de verb. Apost. cap. 14. & sequent.

(f) Item lib. 3. de peccat.

(g) Fulgent. de si. de ad Pet. cap. 26. (h) Aug de nat. & gratia cap 36. vide extrauag. comm. lib. 3. de reliq. & ueneratione Sancti. Conc. Trid. sess. 3. in fine decret. de peccato Origin.

(a) Aug. ep. 28. Ench. c. 48. Fulgent. de incarn. et

gratia Christi
cap. 16.

(b) 1. Tim.
2, b

(c) Ro. 5, b
Petrus Dia-
conus de in-
cam. & gra-
tia Christi
cap. 16.

Bern. epist.
190.

(d) 1. Cor.
1, d

Bern. serm.
de Punit.

(c) Tit. 3, b

(f) Act. 4, b

(g) Jo. 1, d

(h) Gal. 3, d

Aug. lib. 6.
cont. Iul. c. 4

(i) Concil.
Mileuit. c. 2.

Aphr. cat. 77.

77.

77.

mane nature, nor by any other remedie
than by the merit of one Mediatour, (b)
our Lord Iesus Christ; who hath recon-
ciled vs (c) vnto God in his bloude, be-
ing made vnto vs, (d) Iustice, Sanctifi-
cation, and Redemption. And his merit
(e) is applied as wel to those of discretion,
as to Infants by the Sacrament of Bap-
tisme orderly ministred in such forme as
the Church doth vse: because there is no
other name (f) vnder heaue given vnto
me, in which we must be saued. And hece
is that speech: (g) Behold the Lambe
of God, beholde him that taketh a-
way the sinne of the world. And this
also. (h) As many of you as are Bap-
tised in Christ, haue put on Christ.
They therefore doe perniciously erre,
who denie that Infants (i) newly borne
ought to be Baptised: although they bee
borne of Baptised Parents. For these al-
so are Baptised into remission of sinnes,
as hauing receiued Originall sinne from

A D A M,

ADAM, which must of necessitie bee purged by the (k) Lauer of regeneration, for the getting of life everlasting: because no otherwise; is this to be understood, (l) By one man sinne entered into the world, and by sinne death: and so vnto all men death did passe, in which all sinned: But as the Catholicke Church all the worlde ouer hath all waies understood it. For because of this rule of faith: according to the Tradition of the Apostles, euen Infants who could not as yet comit any sinne in their owne persons, are therefore truly baptised into remission of sinnes, that in them by regeneration that may bee clensed, which they haue contracted by generatiō: For (m) vnlesse a mā be borne again of water and the spirite, he cannot enter into the kingdome of God.

(k) Aug. lib. 1. de peccat. mer. cap. 16. lib. 4. cont. 2. cp. Pelag. c. 4
(l) Ro. 5, b Aug. lib. 4. cont. 2. cp. Pelag. cap. 4. lib. 2. cont. Pelagium & Corlett. cap. 40.

(m) Io. 3, A

4 Of the reliques of originall sinne in the Baptised.

MOreouer we ought to acknowledge, that the guilt of originall sinne is
Ff 3 remitted,

remitted, by the grace of our Lord Iesus Christ which is giuen in baptisme: and that in the baptized (a) all that which hath in it the true and proper nature of sinne, is quite taken away, and not rased only, or not imputed. For in the regenerate God hateth nothing, because there (b) is no damnation vnto them, that are truly (c) buried with Christ by baptisme vnto death: That walke not according to the flesh, but putting (d) off the olde man, and putting on the new which is created according to God, are made innocent, immaculate, pure, voide of sinne, and deare vnto Almighty God: (e) Heires certes of God, and coheires of CHRIST, so that nothing at all may staye them from entering into heauen. And yet notwithstanding must we confesse, that ther remaineth in the baptized (f) concupiscence: which beeing leste (g) to striue withall, cannot possibly hurte them that doe not consent, and
that

(a) Aug. lib.

1. cont. 2. cp.

Pelag. c. 13.

14. l. 6. cont.

Iulia. cap. 13

& seq. lib. 2.

cont. Pelag.

& Coelest.

c. 39. & 40.

See the 3.

question of

Baptisme

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(b) Ro. 8, a

(c) lbi. l. 6, a

(d) Eph. 4, c

Col. 3, b

(e) Ro. 8, c

(f) Aug. lib.

2. de peccat.

mer. cap. 28.

(g) Idem lib.

2. cont. Iul.

cap. 9. & 10.

lib. 1. de pec.

mer. c. vit.

that doe (h) by the grace of Christ courageously resist: yea rather (i) hee that shall strine lawfully, shall be crowned. This Concupiscence which the Apostle sometime (k) calleth sinne, the Catholike Church neuer vnderstoode, therefore to be called sinne because it is truly & properly sinne in the regenerate: but because it (l) proceedeth of sinne, and inclineth to sinne.

(h) Idem. l.

1. ciu. c. 23.

lib. 5. con.

Iul. cap. 3.

(i) 2. Tim.

2. a

(k) Ro. 7. b

(l) Aug. lib.

6. con. Iul. c.

23. ser. 6. de

verb. Apost.

cap. 1.

5 Of the imbecillitie of nature and the lawe
to Iustifie Men.

TO come nowe somewhat nearer to the right and plaine vnderstanding of the Doctrine of Iustification, euerie man must acknowledge & confesse thus much, that when all men by ADAMS transgression had lost Innocencie, (a) being made vncleane, and, as the Apostle saith, (b) by nature the Sonnes of wrath, as hath beene saide: so far were they the slaues (c) of sinne, and in the power of death, & of the diuell: that not

(a) Coelest.

primus ep.

1. cap. 4.

1. Cor. 15. c

Ro. 5. c d

(b) Eph. 2. a

(c) Ro. 6. c

(d) Prosp. cō- *only the Gentiles by the force (d) of*
 tra Collat. *nature, but neither the Iewes by the*
 cap. 22. *very letter of the Law (e) of MOYSES,*
 Aug. ep. 95. *could be deliuered, or rise from the same:*
 (e) Fulgent. *although in them free-will (f) was not*
 de incar. & *extinguished, howsoever (g) it were*
 gratia Chri- *weakened and decayed.*
 stic cap. 16.
 (f) Aug. lib.
 1. cont. 2. ep.

Pelag. cap. 2. & lib. 2. c. 5. cont. Fortun. Manich. disput. 2. lib. 3. de
 lib. arbit. cap. 1. 3. lib. 3. de gra. & lib. arbit. cap. 2. lib. 5. de ciu. cap.
 10. in expos. cap. 5. ad Gal. qu. 24. ex 83. lib. 5. Hypog. cap. 10. Orig.
 Philocal. cap. 21. ho. 2. ex diuers. in c. 13. Mat. Chry. ho. 30. in Mat.
 ho. 9. & 11. in Ioan. Cyr. Hieros. catech. 4. illum. Hier. in proxm.
 lib. cont. Pelag. lib. 2. cont. Iouin cap. 2. (g) Conc. 2. Araus. cap.
 13. 25. Aug. ep. 95. Prosp. lib. 1. de uocatione gentium, cap. 8.

6 Of the dispensation & mystery of the com-
 ming of Christ.

V Hereby it came to passe that
 the Heauenly Father, the Fa-

(a) 2. Cor. *ther of (a) mercies, and God of all con-*
 1. a *solation, when that happy (b) fulnesse of*
 (b) Gal. 4, a *time was come; did sende vnto men*
C H R I S T I E S V S *his Sonne, declar-*
ed and promised both before the Lawe,
and in the time of the Lawe to many ho-
 ly

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by Fathers: Both, that he might redeeme
the Iewes who were vnder the Lawe;
& that the Gentiles which did (c) not (c) Ro. 9, g
followe Iustice, might apprehend Iustice;
and all might receiue the adoption of (d) Gal. 4, a
sinnes. Him hath God (e) proposed as a (e) Ro. 3, d
propitiatour by faith in his blood, for our s, b
sinnes: and not only (f) for ours, but for (f) 1. Tim. 2, b
the sinnes of the whole worlde. (f) 1. Io. 2, a

7 Who are iustified by Christ?

BUt, although he died for (a) all; yet (a) 2. Cor. 5, a
not all doe receiue the benefite of his 2 Prosp cap
death: but those onely vnto whom the 9. ad obiect.
merite of his Passion is communicated. Gallor.
For as men indeede, except they were
borne as springing from the seede of
ADAM, (b) should not be borne vniust, (b) Aug. ep.
whereas by that propagation, through 89. quest. 3.
him, they contracte, whilest they are lib. 1. de pec.
conceiued, their owne proper iniustice: so mer. cap. 28.
except they were borne againe in Christ, de natura et
they shoulde neuer be iustified: whereas gratia, cap.
by that regeneration, through the merit 41. l. 6. cont-
Julia c. 4. 24.
of

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(c) Col.
3. b

of his Passion, grace is giuen them, whereby they are made iust. For this benefite the (c) Apostle exhorteth vs alwaies to giue thanks to the Father, who hath made vs worthie vnto the part of the lot of the Saintes in the light: and hath deliuered vs from the power of darckenesse, and hath translated vs into the kingdome of the Sonne of his loue: In whom we haue redemption, & the remission of sinnes.

8 A description of the Iustification of a wicked mā, & the manner thereof, in the state of grace.

(a) Gal 4, a
Tit 3, b

IN which wordes is insinuated the description of a wicked mans iustification: so that it is a translation from that state in the which man is borne the Sonne of the first (a) A D A M, into the state of grace, & adoption of the Sonnes of God, by the second A D A M I E S V S C H R I S T our Sauour. Which translation certes, after the Gospell once published, cannot be made without the lauer
of

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of regeneration, or the desire thereof, as it is written: (b) Vnlesse a man bee borne againe of water and the spirite, he cannot enter into the kingdom of God.

9 Of the necessity of preparation to Iustification, in those of full age, & whereof it riseth.

Furthermore, the beginning of Iustification it selfe, in those of full age, is to be taken as from the Grace (a) preuenting of Almighty God, by I E S V S C H R I S T: that is to say, by his vocation, whereby they are called, without almerite or desert on their part: that they which were auerted from God by sinne, may by his exciting and helping-grace be disposed, to conuert themselves to their owne Iustification, freely consenting and cooperating (b) to the same grace: so

(a) Aug. lib. cont. 2. epist. Pelag. cap. 9. & 10. de Præd. Sanct. c. 2. Gennad. lib. de Eccles. dogm. c. 44. Fulg. de incarn. & gra. Christi. c. 18.

(b) 1. Cor. 3. b 15. b 2. Cor. 6. a 7. a 2. Tim. 2. d Heb. 12. d Hier. 7. a Ezech. 18. cf Pro. 16. a Eccli. 2. d Sap. 9. b Psal. 26. c Ibid. Aug. enarr. 2. & serm. 13. de verb. Apost. cap. 9. & sequent. lib. 1. retract. cap. 22. Leo. ser. 5. de quadrag. Fulgent. de incarn. & gratia Christi cap. 20.

that

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that Almighty God, touching the heart of man by the inspiration of the holie Ghost: both (c) man himselfe doth something, receiuing that inspiration, because he might as well reiecte (d) the same: and yet without the grace of God (e) coulde hee not by force of his free-will moue himselfe to Iustice in his sight. And for that cause, when it is saide in holy Scripture: (f) Be yee conuerted vnto me, and I will be conuerted vnto you; We are put in minde of our libertie: and when wee aunswere, (g) Conuert vs O Lord, vnto thee, and we shall be conuerted; We confesse that we are preuented by the grace of God.

(c) Aug. de gratia, & lib. arbit. cap. 2. 9. 15. de Spir. & lit. cap. 34. lib. 2. de pec. mer. c. 5. de præd. & grat. cap. 9. de verb. Apost. serm. 41. cap. 1. & ser. 15. cap. 11. tract. 4. in epist. Io. de Prædest. sanct. cap. 3. Chrys. ho. 9. in Ioan. Bern. de gratia, & lib. arbit. Prosp. lib. 2. de uocatione gent. cap. 26. 27. 28. & cont. Collat. cap. 26. (d) Matth. 23, d Act. 13, g Hierem. 18, b 25, a b 32, f 35, c Zach. 1, b (e) Cypr. de orat. Dom. Aug. de natura & gratia cap. 18. lib. 2. cont. 2. epist. Pelag. cap. 10. Hier. epist. 139. (f) Zach. 1, a Mal. 3, b Act. 2, f 3, c Ephes. 5, c Iac. 4, c Mat. 11, d Hierem. 3, a d 4, d 18, b Esa. 1, d 40, a 45, d 46, c 55, a b Bar. 4, a Ezech. 18, g 1. Reg. 7, a (g) Thren. 5, d Hierem. 31, c

10 What

10 What is the manner of preparation to Iustification?

And certes men are disposed to Iustice, whilest beeing (a) stirred vp and holpen by the grace of God, conceiuing Faith, (b) by hearing, they are freely (c) moued vnto God: beleeuing those thinges to be true, which are reuealed and promised by God: and this especially; that God doth iustifie (d) the wicked man, by his grace, through the redemption which is in CHRIST IESVS: and whilest knowing themselves to be sinners, by conuerting themselves from the feare of Gods iustice, with which they are (e) profitably storkē, to the consideration of his mercy, they are erected into hope, hauing confidence that for Christ his sake Almighty God wil be mercifull vnto them: & him they begin to loue, as the fountaine of all Iustice: Aug. tract. 9. in epist. ioan. de catech. rud. cap. 5.

and

(a) Aug. l. 2. cont. 2. epist. Pelag. c. 9. de Præd. Sanct. c. 20. Conc. 2. Araus. cā. 5. 6. 7. & 25. Fulg. de incarn. & gra. Christi, cap. 17. & 18.

(b) Ro. 10. ed (c) Aug. tra. 26. in lo. de Præd. Sanct. c. 11. de spir. & lit. cap. 31 32. in exposit. propos. ex ep ad Ro. c. 44. lib. 1. qu. ad simplic. q. 2. Prosp. l. 2. de vocat. gent. cap. 27. 28. Euthim. in

cap. 4. Io. Isid. lib. 2. de summo bono, cap. 2. (d) Rom. 3. d Aug. de nat. & gra. cap. 44. (e) Fulgent lib. 1. de rem. pec. cap. 8. 9. 11. Prosp. lib. 2. de vocat. gent. cap. 27. lib. 3. de vit. contemplat. cap. 12.

- and therefore are moued against sinne
 (f) Eccli. 2, d (f) with some hatred and detestation,
 Aug. ho. 50. that is to say, by that repentance, which
 cap. 2. ex 50. must be done before Baptisme: Finallie
 et ho. 27. c. 1 whilest they purpose to take Baptisme, to
 Chrys. ho. begin a newe life, & to keepe Gods Com-
 21. ad Ant. mandements. Of this disposition it is
 (g) Heb. 11, written: (g) He that commeth to
 b God, must beleeue, that hee is, and
 is a rewarder to them that seeke
 (h) Mat. 9, a him. And (h) haue a good heart
 my Sonne, thy sinnes are forgien
 (i) Eccli. 1, c thee. And (i) the feare of God
 (k) Act. 2, f expelleth sinne. And (k) doe Pe-
 nance, & be euery one of you Bap-
 tised in the name of Iesus Christ, in
 remission of your sinnes, and you
 shall receiue the gifte of the holie
 (l) Mat. 28, d Ghost. And (l) going therefore,
 teach yee all nations, Baptising the
 in the name of the FATHER, & of
 the SONNE, and of the HOLIE
 GHOST, teaching the to obserue
 all

all things whatsoever I haue commaunded you. *Finally*, (m) prepare your hartes vnto our Lord. (m) 1. Reg. 7, 2

11 What the Iustification of a wicked man is, & what are the causes thereof.

THis disposition, or preparation: verie Iustification it selfe doth followe.

which is not the onlie (a) remission of (a) Aug. lib. 6. cont. Iul. cap. 11. lib. 1. retract. c. 13. ep. 105. 1. c. 6. Conc. Mileu cap. 3. 4. Chrys. ho. 3. de poenit. Theoph. in cap. 2. Mar. See the 3. question of Baptisme page 151. (b) Tit. 3, b

sinnes, but a Sanctification also, and renouation of the inward man by the voluntarie receiuing of grace & giftes of the holy Ghost, whereby a man of vniust, is made iust, and of an enemy a friend; that he may be (b) heire according to the hope of life euerlasting. The causes of this Iustification, are these: The finall cause, is the glory of GOD, and of CHRIST, and life euerlasting: the efficient cause, is the mercifull God, who freely (c) doth washe, & (d) sanctifie, signing (e) & annointing with the holy spirite of promise, which is the pledge of our enheritance: the meritorious

(c) Ibi 1. (d) 1. Cor. 6, e (e) Eph. 1, e

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(f) Ro. 5, b *rious cause is, his most beloved onely be-*
 (g) Eph. 2, a *gotten* SONNE, our Lorde IESVS
 (h) Ro. 4, d *CHRIST, who (f) when wee were*
 (i) See the 1. *enemies, for his (g) exceeding Chari-*
 question of *ty with which he loued vs, by his most*
 Baptisme *holy Passiō vpon the TREE of the*
 pag. 147. *CROSSE, deserued (h) for vs iustifi-*
 (k) Aug. de *cation, & satisfied God the Father in our*
 spir. & lit. c. *behalse. Also the Instrumentall cause,*
 9. 11. in Psal *is the Sacrament (i) of BAPTISME,*
 150. tract. 26 *which is the Sacrament of FAITH,*
 in Io. epist. *without the which no man euer obtai-*
 120. c. 30. de *ned Iustificatiō. Finally the only formal*
 nat. & grat. *cause, is the Iustice of God, not by which*
 cap. 63. lib. 1 *(k) he himselfe is iust, but whereby hee*
 cont. Pelag. *maketh vs iust: To wit, which beeing*
 & Coelest. c. *by him geuen vnto vs, we are (l) renued*
 30. lib. 1. de *in the spirite of our minde, and are not*
 pec. mer. c. 9. *only reputed iust, but are truely (m) cal-*
 10. Com. *led, and are in very deede iust, euery one*
 Vien. in Clē. *receiuing our proper iustice in our selues,*
 l. 1. tit. 1. de *according to the measure which the ho-*
 sum. Trin. *ly Ghost doth distribute (n) to euery one*
 (l) Eph. 4, c *even*
 (m) Aug. ep. *in the spirite of our minde, and are not*
 29. ser. 16. de *only reputed iust, but are truely (m) cal-*
 verb. Apost. *led, and are in very deede iust, euery one*
 l. h. 2. retract. *receiuing our proper iustice in our selues,*
 c. 13. de spir. *according to the measure which the ho-*
 & lit. cap. *ly Ghost doth distribute (n) to euery one*
 26. & 27. *even*
 (n) 1. Co. 12, b

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even as he will, and according to every mans proper disposition, & cooperation.

Ephes. 4. A
Aug. ep. 57.
quæst. 1.

For although none can bee iust, but hee, to whom the passions of our Lorde IESVS CHRIST are communicated: yet that is done in this iustification of a wicked man, at what time through the merite of the same most holy Passion, by the holy-Ghost, (O) the Charitie of God is powred forth in their hartes that are iustified & is inherent in the. And therefore in this iustification together with remission of sins, a man receiveth by IESVS CHRIST vnto whom he is ingrafted, all these things infused together: to wit, FAITH, HOPE, and CHARITY. For FAITH, excepte that HOPE, and CHARITY bee adioined thereunto, neither doth perfect ly vnitie with CHRIST, nor make a man the liuely member of his body. In regard whereof it is most truly saide (P) that FAITH without workes is deade,

(O) Ro. 5. 2.
2. Cor. 1. d
Aug. de spir.
& lit. cap. 17
32. de nat. &
grat. cap. 17

(P) Iac. 2. d

2. Thim. 3. 8

Gg

and

(q) Gal. 5. 2. *and idle: And in (q) CHRIST I-*
 Chryl. ho. 5. *SVS, neither Circumcision availeth*
 in Io. Aug. *ought, nor prepuce, but FAITH that*
 l. 3. cōt. 2. ep. *worketh by CHARITY: This Faith*
 Pclag. cap. 5. *before the Sacrament of Baptisme, the*
 ho. 17. cap. 2. *Catechumens according to the Traditio*
 ex 50. lib. 15. *of the Apostles, do demaūd of the Church*
 Trin. cap. 18. *when they aske Faith, which yeeldeth*
 Greg. l. 6. ep. *life euerlasting: which truely without*
 15. Fulg. ep. *HOPE and CHARITY, FAITH*
 2. c. 8. de in- *cannot afford. And therefore they doe*
 carn. & grat. *presently heare that word of CHRIST.*
 Christi. c. 26.

(r) Mat. 19. c. (r) *If thou wilt enter into life, kepe*
the Commaundementes. Therefore
receiuing true and Christian Iustice,
that same, euen as the first stole giuen
unto them by Iesus Christ, for that which
ADAM by his disobedience lost for him-
selfe & vs; they are presently after their
regeneratio, cōmaunded to keep white &
unspotted, that they may bring the same
before the iudgement seate of our Lord
Iesus Christ, & haue life euerlasting.

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12. Howe it is vnderstoode, that a wicked man
by Faith, & freely is iustified.

ANd whereas the Apostle (a) saith (a) Ro. 3, d
that a man is iustified by FAITH, Aug. de prę-
dest. sanct. c.
and freely, those wordes are to be vnder- 7. ser. 38. de
stood in that sense, which the continuall temp.
consentie of the Catholike Church hath
helde and taught. To wit, that we are
therefore said to be iustified by Faith, be-
cause Faith is the beginning of mans sal-
uation, the foundation and roote of all
Iustification: (b) without the which it (b) Heb. 11, b
is impossible to please God, and to come (c) Aug. l. 6.
to the societie of his children: And we are Hypog. c. 4.
therefore saide to be iustified (c) freely, l. 1. quęst. ad
Simplic. qu.
because none of all those thinges that goe 2. lib. 1. cont.
before iustification, whether it be Faith, Pelag. et Cor
or Workes, doe deserue the grace of Iusti- lest. cap. 31.
fication. For if it be Grace, now not of serm. 15. de
workes, oitherwise, as the same Apostle verb. Apost.
saith, (d) Grace now is not grace. c. 2. de spir. et
lit. cap. 26.
Prosper. ad 31.
prima. dub.
Genitueri.
Haimo. in
Rom. 3.

13. Against the vaine confidence of Hereticks.

ANd although it be necessarie to be-
leeue, that sinnes neither are nor e- (d) Ro. 11, a

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uer haue ben forgiuen, but freely through
the mercie of God, for CHRIST his
sake: yet must wee saye, that to no man
which braggeth of a confidence and cer-
taintie of the remission of his sinnes, and
which resteth only in that, either are or
euer were sinnes forgiuen: whereas euen
among Heretikes and Schismatikes,
this vaine confidence, and voide of all
pietie, may be, yea and is in these our
daies, & with great contention is vaun-
ted off against the Catholike Church.

But neither is this to bee affirmed,
that those which are truelie iustified,
ought for to assure themselves, without
any manner (a) of doubte, that they are
iustified; and that no man is absolved
from his sinnes and iustified, but he who
doth assuredly beleene that he is absolved

(a) Iob. 9, d
Psal. 18, c
Eccles. 9, a
Eccli. 3, b
Pro. 20, b
1. Cor. 4, a

Aug. de perf. iust. cap. 15. in Psal. 41 lib. 10. Conf. cap. 32. Hier. ep.
127. ad Fabiol. mansio. 23. Chrys. hom. 11, in 1. Cor. Theod.
in cap. 4. 1. Cor. Bern. ep. 42. & 85. ser. 2. in octa. Pasch. Haimo.
in cap. 4. 1. ad Cor. Greg. lib. 6. ep. 22. Cassian. Col. 22. cap. 7. See
the 3. question of sinnes against the holy Ghost page. 315.

and

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and iustified; and that by this Faith on-
ly, absolution and iustification is accom-
plished: as though hee that beleueed
not that, must needs doubt of the promi-
ses of Almighty God, or of the efficacie
of CHRISTs death and Resurrecti-
on. For as no godly person ought to dout
of the mercie of GOD, of the meritt
of CHRIST, and of the vertue and
efficacie of the Sacraments; so euery man
considering himselfe, and his owne in-
firmities & indisposition; may iustly haue
some feare of his owne grace: whereas
with certaintie of Faith (in which there
cannot be any falshood) no mā can know
that he hath obtained the Grace of God.

14 Of the encrease of Iustification once
receiued.

THEy therefore who are thus iustifi-
ed, and made the frendes and (a) domesticalls of God, going from vertue
to vertue, (b) are renued, as saith the
Apostle, (c) from day to day: that is to
say

(a) Eph. 2, d

(b) Ps. 83, b

(c) 2. Cor. 4
d

Gg 3

say

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(d) Col. 3, a say, by mortifying (d) the members of
 (e) Ro. 6, b the fleshe: and (e) exhibiting them as
 Aug. demo- instrumentes of Iustice vnto sanctifica-
 rib. Eccles. tion; by the obseruation of the comman-
 Cathol. cap. dementes of God and of the Church; in
 vlt. lib. 14. de that Iustice which they haue received by
 Trin. c. 17. l. the grace of CHRIST, (Faith coope-
 2. de peccat. rating with good Workes) they doe en-
 mer. cap. 7. crease & are more iustified, as it is writ-
 13. 17. lib. 6. ten: (f) He that is iust, let him be
 cont. lul. c. 7. iustified yet: And againe, (g) Doe
 serm. 16. de thou not feare to be iustified euen
 verb. Apost. vnto death. And again, you doe see
 cap. 5. Fulg. that by works a man is iustified, and
 ep. 4. cap 3. not by Faith only. And this encrease
 Bern. ep. 91. of Iustice, doth the holy Church demand
 Conc. Vien. when she praieth: Giue vs, O Lorde, en-
 Clement. ad crease of Faith, Hope, and Charitie.,
 nostrum de
 haret.
 (f) Apoc. 22, c
 (g) Eccli. 18, c
 (h) Iac. 2, d
 (i) In orat.
 Domin. 13.
 post Pent.
 15 Of obseruing the Commaundements, &
 of the necessity & possibility thereof.
 (a) Mat. 28, d **B**Ut no man, although he be iustified
 Hier. Beda. ought to thinke him selfe free (a) frō
 & Theoph. obseruing the Commaundements, nor vse
 ibidem. use

that rash speech prohibited (b) by the fathers vnder paine of excommune, that the Commandementes of God are impossible to be obserued of a man that is iustified. For God doth not commaund (c) impossible thinges, but in commanding he doth admonish thee both to doe what thou arte able, and to aske that which thou arte not able; and he helpeth that thou maiest be able. Whose Commaundements (d) are not heauie, whose yoke is (e) sweete, & burden light. For they that be the sonnes of God do loue Christ: And they that loue him, as he himselfe (f) witnesseth, doe keepe his speeches; which certes, with the helpe (g) of God they are able to performe. For although in this mortall life neuer so holy and iust persons do sometimes fall, (h) at the least

Aug. lib. 9. cont. 2. ep. Pelag. cap. 4. Cyp. de unitat. Eccles. Conc. Vien. in Clem. ad nostrum de heret. See q. 5. of the ten Com. p. 64. & q. 1. of the precepts of the Church, page. 90.

(b) Hier. in expla. Symb. ad Damasc. Conc. 2. Araus. can. 25.

(c) Aug. de natura & grat. c. 43. l. 2. de peccat. mer. c. 6. de gratia & lib. arbit. cap. 16.

Chry. ho. 8. de poenit. Leo. ser. 5. de quadr. See q. 6. of the ten Com. p. 66. (d) 1. Io. 5. a (e) Mat. 11. d Aug. de nat. & grat. c. 69. Ber pe. 341. Chry. in Psal. 111. (f) Io. 14. c (g) Aug. ser. 61. de temp. l. 3 cont. Crescon. Grammat. cap. 4. (h) Idem de vera & falsa poenit. c. 5. de spir. & lit. c. 28. Greg. lib. 6. in 1. Reg. c. 2. Beda. in c. 26. Pro. vel 24. Of sins in general q. 3. p. 27 2. of the purging of sins q. 2. & 3

into light and quotidian finnes, which are also called veniall: They doe not therefore cease to be iust. For euen of iust persons (i) is that speach both humble and true: (k) forgiue vs our debts. Wherby it cometh to passe, that the iust persons themselves, ought to thinke themselves so much more bound to walke in the way of iustice, in that they (l) being now deliuered from sinne, and made seruantes to

(i) Conc. Milu. can. 7. & 8.

(k) Mat. 6, b

(l) Rom. 6, c

(m) Tit. 2, d

(n) Rom. 5, a

(o) Aug de nat. & grat. c. 26. Prosp. senten. 7. ad cap. Gallor. & ad 7. obiect. Vincēt.

(p) Chry. ho. 3. & 9. in Io. hom. 70. in Mat. in Psal. 110. l. 1. cont vitup. Monast. vit. Fulg. l. 2. de remis. pec. c. 1 Greg. ho. 29. in Euang. & lib. 33. moral. cap. 7. Aug. de gra. & l. arbit. cap. 8. Cyr. lib. 10. in Ioan. cap. 16. See the third questio of lines against the holy Ghost 316. and the 1. questio of good workes 348.

obtaine

obtaine the inheritance, although hee
suffer not with (q) CHRIST, that so he (q) Ro. 8, c
may be also glorified with Christ. For euē
Christ himselfe as the Apostle (r) saith:
Whereas he was the sonne of God, (r) Heb. 5, 4
he learned by those thinges which
he suffered, obedience: and being
consummate, was made to all those
that obey him, cause of eternall sal-
uation. And for that cause the Apostle
himselfe admonisheth the iustified, say-
ing. (s) Knowe you not that they (s) 1. Cor.
that runne in the race, all runne in 9, d
deed, but one receiueth the prise?
So runne that you may obtaine. I
therefore so runne, not as it were at
an vncertaine thing: so I fight, not
as it were beating the aire: But I
chastise my body, and bring it into
seruitude, least perhaps whē I haue
preched to others, my selfe become
a reprobate. Also the Prince of the A-
postles S. PETER (t) Brethren, la- 1, b.
bour

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bour the more that by good workes
you may make sure your vocation
& election : for doing these thinges
you shall not sinne at any time.

(v) Iob. 1, d
2, c

Mat. 6, c

Luc. 11, c

1. Cor. 7, c

2 Pet. 1, b

1. Io. 3, a 5, d

Amb. in cap

1. Luc.

Orig. ho. 2.

in Luc.

(x) 1. Cor. 9,

d Heb. 11, b

c 13, c Col.

1, a 3, d

Mat. 4, c 5, a

10, d

Luc. 6, c 14,

c 16, b

1. Tim. 4, c

2. Paral. 15,

b Eccli. 12,

a 18, c

Ephes. 6, b

2. Thes. 1, b

Gal. 6, b.

Aug. prefat.

in Pla. 3 1. &c

in Pl. 93, 120.

Whereby it appcareth, that they goe
against the true doctrine of the Catholik
Religion, who say, that a iust man in e-
uery good worke sinneth at least (v) ve-
nially; or (which is more intolerable)
that he deserueth euerlasting paines: as
they also doe erre, who holde that iust
men doe sinne in al their works, if in the,
for to excite their owne sloth, and to en-
courage themselues to runne in the rase;
hauing withall their principall end that
God may be glorified: they haue also a
regard to the eternal (x) reward: where-
as it is written. (y) I haue enclined
my heart to doe thy Iustifications,
for the reward. And of MOYSES
the Apostle saith, that (z) He looked
vnto the remuneration.

(y) Psal. 118, o (z) Heb. 11, e

16 That the rash presumption of Predestination is to be avoided.

Moreouer, no mā so long as he liueth in this mortality, ought so farre to presume of the secret mysterie (a) of Gods predestination, that he doe assuredly persuade himselfe, that he is of the number of the predestinate: as though it were true, that he which is iustified either (b) can sinne no more, or if hee shall sinne ought to promise himselfe (c) assured recoverye and amendment. For it cannot be knowne, but by speaciall reuelation, whom God hath chosen vnto himselfe.

(a) Aug. lib. 6. c. 7. & 8. Hypog. de concep. & grat. cap. 13. Prosp. ad 12 obiect. Vinc. Greg. ho. 38 in Euang. Ber. ser. 2. in octa. Pasch. (b) Mat. 24. b Ezech. 18. f Aug. har.

82. Hier. l. 2. adu. Iovin. cap. 1. 2. Aug. de concep. & grat. cap. 6. & 7. de don. persequ. cap. 6. lib. 6. de Gen. ad lit. c. 28. Prosp. ad 24. obiect. Vincent. Bern. ep. 42. Cyr. lib. 10. in Io. cap. 16. Theoph. in c. 26. Mat. Conc. Vien. in Clem. ad nostrum de haeret. (c) Fulgent. de fid. ad Pet. cap. 3. Bern. serm. 38. ex paruis. Aug. tract. 33. in Ioan. See the 3. question of sinnes against the holy Ghost. page 315.

17 Of the gife of perseuerance.

IN like manner concerning the gife of perseuerance, whereof it is written: He (a) that shall perseuer vnto the end, he shall be saued: Which gife certes

(a) Matth. 10. c. 24. b

can

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(b) Aug. de don. persequ. cap. 1. & 13. de corrept. & grat. c. 6. (c) Ro. 14, a (d) Aug. ho. 35. ex 50. lib. 11. de ciuit. Dei. cap. 12. & l. 20. c. 7. ep. 121. c. 2. Chry. ho 11 in epist. ad Philip. Amb. in Pf. 37. Bern. ser. de duplici Baptismo. (e) Phil. 1, a (f) Phil. 2, b (g) 1. Cor. 10, 12. Rom. 10, c Aug. ep. 107 de don. persecr. cap. 8. Chrys. lib. 2. de opunct cord. (h) Phil. 2, b Aug. de natura & gratia, cap. 27. de dono persecr. cap. 13. (i) 2. Cor. 6, a b (k) Rom. 52,

can no (b) other-where be had, but of him that is able (c) to make him which standeth, so to stand, that he may stand perseuerantly; & to restore him that falleth: no man can (d) promise himselfe any assurance with absolute certaintie: though all men ought to place and settle a most firme confidence in the helpe of al mightie God. For God, except they themselves be wanting vnto his grace, as hee hath begunne (e) a good worke, so hee will perfitte it, (f) working both to will and to accomlishe. Howbeit (g) they that thinke themselves to stand, let them take heed least they fall: and (h) let the worke their owne saluation with feare & trembling, in (i) Laboures, in Watchings, in Almes, in Praiers and oblations, in Fastings, & Chastitie. For knowing that they are regenerate into the (k) hope of glorie, & not yet into glorie, they

ought

ought to feare the combate which is yet behinde, (1) with the worlde, the flesh, and the deuill: In which combate they cannot be conquerours, except being holpen with the grace of God they obey the Apostle saying: We are debtors not to the flesh, to liue according to the fleshe: For if you liue according to the flesh you shall die: But if by the spirite you mortifie the deeds of the fleshe, you shal liue.

(1) Bern ser. 3
in vigil na-
tinit. Dom.
ser. 3. in Psal.
Qui habitat
meditat. cap
14. 15.

(m) Ro. 8. c

18 Of them that are fallen, & their reparation.
BVt they which by sinne haue fallen, frō the receiued grace of iustificatiō, may (a) be iustified again: whē Almighty God stirring the vp: by the Sacramēt of Penance through the merits of Christ they shal procure to reconer the lost grace. For this maner of Iustification is the reparation of him that is falne, which the holy Fathers haue (b) aptlie called the second Table after the shipwracke of the losse of grace. For in the behalse of them that

(a) Aug. ha.
50. ex 30. vi-
de quest. 1.
& 2. of the
Sacramēt
of Penance

(b) Vide of
the Sacra-
ment of Pe-
nance quest
2. 199.

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that doe fall into sinne after Baptisme,
Christ Iesus hath instituted the Sacra-
ment of Penance, when he saide: (e)

(e) Io. 20, c
ibid. quest.
1. pag. 197.

Receiue ye the holy Ghost, whose
sinnes you shall forgeue, they are
forgiuen them, and whose you shall
retaine, they are retained. And ther-
fore we must say, that the Penance of a
Christian man after his fall, is farre dif-
ferent from that of Baptisme: And that
therein is contained not only a ceasing
from sinne, and a detestation thereof, or
a contrite (d) and humble hart: but al-

(d) Psal. 50.

See pag. 199
201.

(e) See qu. 5.
& 6. ibidē.

(f) See qu. 7.
& 8. ibidē.

so that (e) Sacramentall confession is to
be made of the same, at the least in desire,
and at due time: and there is necessarie
also the absolution of a Priest, as also sa-
tisfaction, (f) by Fasting, Almes, Prai-
ers, and other deuout exercises of a spiri-
tuall life: not certes for the euerlasting
paine, which either by the Sacrament or
by the desire of the Sacrament is remit-
ted, together with the faulte; but for the

rem.

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temporall punishment which as (g) the holie Scripture doth teach, is not, as it is in Baptisme, wholly remitted vnto them, which being vngratfull, vnto the grace of God, which they once receiued, haue (h) contristated the holy Ghost, & haue not bene afraide (i) to violate the Temple of Almighty God. Of which penance it is written: (k) Be mindfull from whence thou art fallen, & doe Penance, and doe the first works. And againe: (l) The sorow that is according to God, worketh Penance vnto saluation which is stable. And againe: (m) Doe Penance: (n) And yelde fruites worthie of Penance.

(g) Num. 12.
d 2. Reg. 12,
c 24, b
See quest 7.
pag. 210.

(h) Eph. 4, g
(i) 1. Cor. 3, d

(k) Apo. 2, b

(l) 2. Cor.
7, c

(m) Mat. 4, e
(n) Luc. 3, e

19 That by euery mortal sinne grace is lost,
but not Faith.

And against the subtile deuises of some men, who by sweete speeches (a) & benedictions doe seduce the harts of Innocents, we must affirme: that not only by infidelitie, by which euen Faith it

(a) Ro. 16, e

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(b) Iac. 2, b it selfe is lost: but also by euery other (b)
 Bas. lib. 1. de mortall sinne whatsoeuer, although (c)
 Baptif. par. 2 & lib. 2. c. 9. Faith be not lost, yet the receiued grace
 (c) Mat. 7, c of Iustification is lost: defending hereby
 d 25, a the doctrine of Gods lawe, which exclu-
 Luc. 12, f deth from the Kingdome of God, not on-
 Io. 12, g ly Insidells, but also the Faithfull, that
 1. Cor. 13, a are (d) Fornicatours, Aduouterers, Ef-
 Iac. 2, c d feminate, Liers with mankind, Theues
 Aug. lib. 15. Couetous persons, Drunkerdes, Railers,
 de Trin. cap. Extortioners, and all others that comitt
 18. tract. 10. mortall sinne: frō which they may with
 in ep. 10. the helpe of Gods grace abstaine, and for
 Fulgent. de which they are separated from the grace
 incar. & gra- of Christ.
 tia Christi c. 26.
 (d) 1. Cor. 6, b
 Gal. 5, c d
 Ephes. 5, b
 Apoc. 21, c

20 Of the fruite of Iustification, that is to say,
 of the merit of good workes, & of the
 reason of the same merit.

T Herefore vnto those persons, that
 are by these meanes Iustified, whe-
 ther they haue perpetually preserved the
 grace receiued, or recovered it againe
 being lost: these words of the Apostle are
 to be proposed, (a) Abound ye in eue-
 rie

(a) 1. Cor.
 13, b

rie good worke, knowing that your labour is not vaine in our Lord. (b) (b) Heb. 6, b
For god is not vniust that he should forget your worke, and loue which you haue shewed in his name. And:

(c) Do not leese your confidence (c) Heb. 10, 2
which hath a great remuneration.

And therefore to such as worke well to the end, and hope in Almighty God, life euerlasting is to be proposed, both as a grace mercifully promised through I-E-S-V-S CHRIST, to the sonnes of God:

and as a reward (d) also, by the promise of God himselfe faithfully to be rendered to their good workes and desertes. For this is that crowne of Iustice, which after his conflict and course, the (e) Apostle saide was laid up for himselfe, to be rendered vnto him by the iust Iudge: and not only to him, but also to all those that

(d) Aug. de grat. & lib. arbit. c. 8. 9. epist. 105. & 52. l. 1. cont. aduersa. leg. & Proph. c. 16. de monib. Eccles. Cathol. c. 25 de correptione &

gratia c. 13. tract. de Epicur. & Stoicis c. 3. Cypr. de opet. & Eleemosy. ep. 56. 60. Chrys. ho. 42 in Gen. ho. 43. in 1. ad Cor. Greg. ho. 17. in Euang. (e) 2. Tim. 4, b Aug. ho. 14. ex 50. cap. 2. in Psal. 83. tract. 3. in Ioan. Theoph. & Oecum. in cap. 4. ep. 2. ad Tim.

Hb

loue

loue his comming. For whereas Christ
 I E S V S himselfe doth continuallie in-
 still vertue into the iustified, as the head
 into the members, and the vine into the
 branches: which vertue alwaies goeth
 before, accompanieth, & followeth (f)
 their good workes, and without which,
 those workes can by no meanes be grate-
 full to God and meritorious: it is to be
 thought that there is nothing now wan-
 ting vnto the iustified, but that with
 those works, which are done (g) in god,
 they may bee deemed, according to the
 state & conditon of this life, fully to haue
 satisfied the law of God, (h) and to haue
 truly deserued life everlasting, to be pos-
 sessed also in the due time, if they departe
 out of this world in grace. Forasmuch as
 CHRIST our Sauour saith: (i) He
 that shall drinke of the water that I
 will giue him, shall not thirst for e-
 uer, but it shal become in him a fou-
 taine of water springinge vp vnto
 life

(f) Conc. 2.
 Arauf. can.
 18. Aug. de
 correptione &
 gratia cap.
 13. de grat.
 & lib. arbit.
 cap. 6. ser. 15
 de verb. A-
 post. cap. 2.
 Fulg. lib. 1.
 ad Moni.
 cap. 11. 12.
 (g) Io. 3. c
 (h) Aug.
 sent. 3. 13.
 Prosp.
 (i) Io. 4. b

life euerlasting. So, neither our owne proper iustice, as proper from our selues, is establiſhed, neither are we ignorant of the iustice of God, or doe reiect the same. For, that which is called our iustice, because by it being inherent in vs we are iustified: that very same iustice, is the iustice of God, because it is by God infused into vs through the merit of Christ.

Neither is this to be omitted, that although there be so much attributed to good workes in holy scripture, that euen vnto him (k) that shall giue a cuppe of (k) Mat. 10;
colde water to one of his little ones, Christ doth promise that he shall not loose his reward: & the (l) Apostle witnesseth, (l) 2. Cor. 4;
that, the tribulation which presentlie is momentanie and light, worketh aboue measure exceedingly, an eternall weight of glorie in vs: yet God forbid that a Christiā man, should either (m) trust or (n) glory in himselfe, & not in our Lord: whose goodnesse is such towards all men,
(m) Aug. de Præd. sancti ca. 5. de grat. & lib. arbit. cap. 6.
(n) 1. Cor. 1, d
2. Cor. 10, d

Hh 2

that

(o) Coelest.

lep. 1. can.

11. Aug. in

Ench. c. 107.

ep. 105. de

gratia et lib.

arbit. cap. 6.

Gennad lib.

de Ecclef.

dogmat. c.

32.

(p) Iac. 3. a

(q) 1. Cor.

4. a

(r) Ibidem.

(s) Mat. 16,

a

Rom. 2. a

Pfal. 61, b

that hee will haue those things to bee
 their (o) merites, which are his gifies.
 And because (p) all of vs offend in many
 things, euery one ought to haue, as mercy
 & goodnesse, so also seueritie and iudge-
 ment before his eies: no man iudging
 himselfe, although (q) he be not guilty
 in conscience of any thing: because the
 wholl life of man, is to be examined and
 iudged not by the iudgement of man, but
 of God, who (r) will lighten the hidden
 thinges of darkenesse, and will manifest
 the counsailes of the hartes: and then
 the praise shal be to euery man of God,
 who, as it is written: (s) will
 render to euerie man
 according to his
 workes.

LAUS DE O Virginique Matri
 MARIAE.

The

✠ The Translatour to the
Reader.

HITHERTO (gentle Reader) haue I performed the part of a Translatour : howe faithfully and soundly, thy selfe shall iudge. Yet this will I promise of my selfe, that there hath not wanted that diligence, which in Translating a worke of matters of CATHOLICKE Doctrine, abounding with so many places of Scripture, or rather compacte of words and sentences of Scriptures and Fathers; & in so short a Volume setting downe the whole summe of our RELIGION: is in anie Learned mans iudgement necessary. Nowe whereas I haue founde in the running-ouer this notable worke, some fewe questions, either not touched at all, or not so thoroughly handled, as the necessity of our COUNTRY doth require: I haue heere thought good wih as much breuity as the thinges will permitte, and according to my simple skill in DIVINITIE, to addresse thee the same: that thou hauing as it were in one Posie, each pleasaunt flowre contained, maiest be prepared against all manner of pestilent vapours, which in so vnflauorie an aire thou maiest meete withall. Thy part it shal be, that as with the going forewarde of this worke, my desire of thy spirituall good hath increased: so thou also doe continue, if not increase, the gratefull acceptance of my labours.

An

AN EXPOSITION OF
CERTAINE QUESTI-
ons not handeled in this
Booke.

I.

*Of Hallowed and Sanctified Creatures,
used in the Church.*

II.

Of Pilgrimage vnto holy places.

III.

Of Indulgences, or Pardons.

IIII.

*Of Service and Praier in the Vulgar
tongue.*

*Euery one diuided into certaine Articles,
in which are also expounded diuerse
other Controuersies, belonging to
the better vnderstanding of the
principall Question.*

OF
HALLOWED AND SAN-
CTIFIED CREATURES
IN GODS CHVRCH.

*1 Is there any creature holier than
another?*

ALthough all sanctitie and holines be principally in God himselfe: yet from him as from a most plentifull fountaine of all goodnes, doth also spring and flowe holines into his creatures: first into his reasonable creatures, who onlie may by his grace be made his liuely members, and so be endowed with true holines: and than, both the Sacramentes by which hee worketh his grace, & whatsoeuer thing hath any speaciall relation or order vnto the holinesse which is in God or in his creatures, may iustly and truely be called holie. And concerning the

Hh4

sancti-

sanctification of the members of Christs mystical body, and the holines of his Sacramentes by which we are sanctified to euerlasting life: enough hath beene said before in this wholle booke. but of the holines of other creatures religiouslie deputed in the Church, for our spirituall good: we meane here briefly to intreate: and namely of *Holy daies*, *Holy water*, *Hallowed Palmes*, *Asbes*, *Oyle*, and finally of *Hallowed places*.

2 *Is not the different estimation of daies contrarie to holy Scriptures?*

NO verely: for we account some daies holier than other, by the example of God himselfe who sanctified the (a) Sabaoth, & commanded also the same to be hallowed by (b) his people, with many other daies, which he calleth holy, solene and venerable daies: yea the people of

(a) Gen, 2, 3

(b) Exod.
30, 8.

of God, did not only Religiously obserue these daies, but also vpon new occasions of singuler benefites receiued from God, they instituted newe Feasts & deuoutely obserued the same. As wee reade of the Feast instituted by (c) *Mardocheus*, & the dedicatiō (d) ordained by *Iudas Machabeus*, & honored by our (e) Saviours owne presence. Neither doth this differēce of daies so long as it is not obserued according to the ceremonious figures of the *Jewes*, which are nowe expired: nor according to the vaine and superstitious obseruation of the *Gentiles*, which (f) the Apostle condemneth: euen in the newe Law of grace repugne against the Lawe of God: yea it is agreeable to holy Scriptures, and according to the continuall practise of the Church. So doe we see in steed of the *Jewes* Sabbath the (g) Sunday

(c) Esth. 9, 27

(d) 1. Mach. 4, 56.

(e) Io. 20, 22

(f) Ro. 14, 5. Gal. 4, 10.

Col. 2, 16.

vide Theod.

& Theoph.

Orig. Amb.

Oecum. Pri-

mas. Ansel.

in Ro. 14.

Hier. lib. 2 in

Iouin.

Amb. in Gal

4. Aug. En-

chir. c. 79. &

cp. 119. c. 7.

(g) Act. 20

Hh 5

to

16. & ibid. to haue beene brought in, and al-
 Chrysof. & waies obserued. Neither did Saint
 Beda. *Paul* superstitiously iudge between
 1. Cor. 16, 2. day & day, (*h*) when he made hast
 & ibidem if it were possible to keepe the day
 Chry. Amb. of *Pentecost*, that is, of remission, and
 Theoph. & of the holy-Ghost, as noteth *Beda*
 alij. at *Hierusalem*, giuing vs therein both
 Apoc. 1, 10. example of Celebrating Christian
 et ibi omnes Feasts, & also as *S. Hierom* (*i*) noteth:
 interpretes. of the lawefulnesse of *Pilgrimage*; of
 Clem. can. which we will speake hereafter. So
 65. Apost. doe wee also obserue the Feastes
 Ignat. ad of the Passion' of our L O R D E, of
 Magnes. *Easter*, of *Ascension*, and others,
 Iust. apol. 2. which *S. Augustine* saith (*k*) either
 Tert. de cor. vndoubtedly to haue beene institu-
 mil. & apol. ted in generall Councils, or rather
 c. 16. Clē. A- to haue proceeded from the Apo-
 lex. l. 7. strō. stles themselues, as these forenamed
 Orig. ho. 7. Feastes must needs, whereas they
 in Exod. are
 Athan. ho. in illud.
 Omnia mi-
 hi tradita
 sunt. Amb.
 ep. 83.
 Hier. in Gal. 4. Aug. lib. cont. Adim. cap. 16. Greg. lib. 11. epist. 3. Leo. epist. 81.
 Hylar præfat. in Psal. (h) Act. 20, 16. vide Bedā ibidem & Epiph.
 hæref. 75. (i) Epist. 17. ad Marcellam. (k) Epist. 118.

are motioned of Fathers (l) more ancient than any general Counsaile.

Finally of the holy-daies of our L O R D E, thus saith (m) S. Augustine,

Wee dedicate and consecrate the memorie of Gods benefites with solemnities, Feastes, and certaine appointed daies: least by tract of times there might creep in ingratefull and unkind obliuion. But

of Festiuities of Martyrs: the same saith thus. (n) Christian people, Celebrate the memory of Gods Martyrs with religious solemnity, both to mooue themselves to imitation of them, and that they may be partakers of their merits, and be holpen with their praiers. And of all Saints generally: (o) Keepe yee and celebrate with sobriety, the natiuities of Saints, that we may imitate them which haue gone before vs, & they may reioice with vs, which pray for vs.

These daies therefore are worthely accounted more holy & reuerend

(l) Clem. lib. 5. const. c. 21
Iren. apud Iust. q. 115.
Tert. lib. de cor. mil.
Orig. lib. 8.
Con. Cels. (m) Lib. 10. ciu. cap. 16.

(n) Lib. 20. cont. Faust. cap. 21.
(o) In Ps. 33. Conc. 2 vid. Clem. lib. 8. const. c. 39. Eccl. Smyrn. apud Euseb. lib. 4. hist. ca. 15. Orig. ho. 3. in diuersos Euangelij locos. Tert. de cor. mil. Cyp. l. 3. ep. 6. & l. 4. ep. 5. Baso.

rat. in Gord.
 Nyss. orat. in
 Theod.
 Naz. orat. in
 Iul. Amb.
 ser. 66. 77. 78
 Hier. in cap.
 4. ad Gal. &
 epist. 19. ad
 Eustoch.
 Prudent. in
 Hymno de
 SS. Petro &
 Paulo. Chry.
 hom. 66. ad
 pop. Theod.
 18. de Mar-
 tyribus.
 Aug. in Pf.
 63. & 88.
 Paulin. na-
 tali. 2. & 3. S.
 Felicis. Cōc.
 Laod. ca. 51.
 Carth. 3. cap
 47. Tolox. 3.
 cap. 23.
 Lugdun. cā.
 pronuntiād.
 de Conf. d. 3
 Mogūt. c. 36
 (p) Hc. 4. 10.

verend, than other ordinary & pro-
 phane daies: because they repre-
 sent vnto vs the singular liberallity
 of Almighty God shewed in them,
 first in the person of oure Sauour:
 as the Sunday: (of which insteede
 of all the Feasts of our L O R D E, we
 we will exemplifie) on which day
 he was borne, rose againe and sent
 the holy-Ghost. And therefore that
 day representing vnto vs the Nati-
 uity of Christ both vnto this life, &
 vnto immortall glory: and also the
 natiuity of the Church by the holy
 ghost: is no doubt of greater digni-
 ty thā the Sabboth of the *Iewes*. For
 that day in that it signified a grate-
 full memorie of thinges passed: did
 onely carry a relation vnto the ma-
 terial creation of the world. And in
 that it represented things to come;
 partely it is to be abolished, for that
 those things now be (p) fulfilled: (as
 the

the rest of Christ in the Sepulcher
from his workes of our redemptiō:

(q) the rest & quiet of those which ^{(q) Aug tra.}
are regenerate in Christ from the ^{30. in lo.}
seruile workes of sinne: and the (r) ^{(r) Aug. cp.}
rest of holy soules in the bosome of ^{119.}

Abraham:) Partely it is more no-
tably & excellently supplied by the
DOMINICAL day. For the Son-
day farre more exceeding that, in
signification of rest: representethe
vnto the deuoute obseruers therof,
the euerlasting glorie reuealed in
Christ rising from death, and ex-
pected of all those which are his
liuely members. As *S. Augustine*
(s) noteth.

(s) *ibid.*

Nowe in the Feasts of *Saintes* al-
so, we both Celebrate the memory
of so great a benefite, as is the birth-
day of our brethren into Heauen,
and their Assumption to so high a
dignity, and their glorious triumph
ouer

birth day and heyl by me with our sin

ouer the worlde, the fleshe, and the diuell: & we reioice also at so good examples giuen to all the Church, and a newe patron in heauen, and a newe cause of ioy to all the Celestiall Courte.

This therefore is the conclusion of this our discourse: that some daies especially, and before others, according to the custome of holie Scripture, and the auncient Fathers of the Church, (t) are truely called Holie, Sacred, Mysticall, & of religious solemnity.

(t) Amb. ser.
62. Aug.
Præf. in ep.
Io. & l. 22.
ciu. cap. 30.
& lib. 20.
cont. Faust.
c. 21. & ser.
21. de temp.
Leo. serm. 4.
de quadr.

3 *And what must we esteeme of holie
Water, & such like?*

AS we call some daies more holy and religious than others, so do we also say the same of many other Creatures of God, which although they be good of themselues, as created by him which is essentiallie good

good, and (a) sawe that all thinges that he made were very good: Yet because both they for our punishment often-times become hurtfull vnto vs, either by their owne qualitie and disposition, or by the malice (b) of the Diuell, & also for to bring to passe and signifie some spirituall effecte: they be very holesomly (c) sanctified by the worde of God and Praier, as Saint *Paul* hath written, & (d) *Christ* himselfe in blessing the loaves which hee multiplied hath taught. So doth the Church (e) vse to blesse Water, of which we haue most auncient testimonies: as also miraculous (f) exāples of the effecte thereof. And *S. Basil* calleth it an Apostolicall Tradition: as it may also appeare by the Apostles own Scholars, who make mentiō of the same.

But *S. Alexander*, he who 50. cap. 8. Conc. Nannet. c. 4. (f) Epiph. haeres. 30. Theod. l. 5. cap. 21. Pallad. cap. 19. Greg. lib. 1. dial. cap. 10. Beda, lib. 5. hist. cap. 4. Bern, in vita Malach. See the histories of the newe Indies.

(a) Gen. 1.
31.
(b) Greg. lib.
1. dial. cap. 4
Aug. lib. 18.
ciu. cap. 18.
(c) 1. Tim.
4. 5.
(d) Mat. 14.
19.
Luc. 9. 16.
(e) Clem. L.
8. Const. cap
35. Dion. de
eccles. hier. c.
de Baptism.
Alex. 1. ep. 1
Cyr. catec. 3.
Cypr. l. 1. ep.
12. Amb. l. 4
de Sacr. c. 5.
& lib. de ijs
qui initiant.
c. 3. Bas. de
spir. sanct. c.
27. Epiph.
haer. 30.
Aug. ho. 27.
ex 50. & ser.
19. de sanct.
& l. 6. in Ital.

yeeres after S. Peter governed the Church: of holy water saith thus. shewing both the auncient vse thereof, & by giuing a generall commandement confirming that which before hee practised. *Wee blesse water sprinckled with salte for the people: that al being sprinckled with it, may be sanctified & purified: which thing also we ordaine as to be done of all Priestes. For if*

*Hcb.9,13. *the ashes of * an Heifer being sprinckled with blood, did sanctifie and clense the people: much more water sprinckled with salte, & consecrated with diuine praiers, doth sanctifie & clense the people. And if*

4Reg.2,21. *by salte sprinckled by Heliseus the Prophet, the barrennes of the water was healed: how much more the same salte being cōsecrated with diuine praiers, taketh away the barrennes of humane things, & sanctifieth those which are defiled, and clenseth, and purgeth, and multiplieth other good thinges, and turneth away*
the

the deceites of the Deuill, and defendeth men from the craftines of the euill ghost.

*For if by the touching of the * hemme of* ^{*Mat. 9, 21.} *the garment of our Sauour wee doe not doubt, but that the diseased were cured: how much more by the vertue of his holy wordes are his elementes consecrated, by which humane frailty doth receiue healt he both of bodie and soule. Thus farre S. Alexander in his Epistle.*

The like is to be saied, (g) of holy Oile, (h) holy Bread, (i) holy Caddells, (k) holy Ashes, holy Palmes, & such other; in euery one of which is some holy signification: either of spirituall medicine, or of celestiall food, or heauenly glory, or penance or victorie and triumph ouer the Deuill. Which sanctification and deputatiō of Gods creatures to certaine vses for Gods owne glory and the spirituall and corporall good of Christians: if it were superstiti-

(g) Vide Clem. Dion Bas. vbi sup & Aug. tra. 118. in Io.

Hier. in vita Hylar.

(h) Aug. l. 2, de pec. mer. cap. 26.

Paulin. ep. ad Alip. & Roman.

(i) Strab. cap. 30. Conc. 4. Tolet. cap. 8 Zozim. in Pont.

(k) Vide Maxim. in hom. de die Ciner. & Palm.

(l) Num. 5,

14.

(m) Num.

19, 17.

Heb. 9, 13.

(n) 4. Reg.

2, 21.

(o) Ibid. 5,

10.

(p) Mar. 6,

13.

(q) Tob. 6, 8

(r) 1. Reg.

16, 23.

(s) Vide. S.

Thom. 3.

part. qu. 87.

artic. 3. &

Dom. Soto.

4, d 15. qu.

2. & dist. 3.

de conscan.

Aquam.

See the Test

of Rhemes.

page. 575.

ous: then would not God haue prescribed in the olde (l) Testamēt, waters of ielosie, & (m) waters of expiation by sprinckling: neither would *Eliseus* haue vsed salte, (n) to sweetē miraculouflye the infected waters: neither would he haue sent (o) *Naman* to washe himselfe seauē times in *Iordan*: neither should Christs Apostles haue vsed oile to (p) cure the sicke: Nor the Angell *Raphael* (q) with the liuer of the fish haue driuē away the Deuill: nor *Dauid* (r) with his Harpe haue kepte the euill spirit frō *Saull*: Yea nor our Sauour himselfe both in Sacraments and out of them occupied diuerse of his creatures, for the manifold good of mākinde, and his miraculous operations. That we may omitte the purging of veniall & quotidian sinnes, (s) which is by these Sacramentall thinges bestowed vpon vs, not only by

by the increase of our faith seruour
& deuotion, which is procured by
the vsing of them: but also by the
high authority of the chiefe Ministers
of the Church, granting vs the same
as Saint *Gregory* (t) vsed whē he sent
any holy tokens: & nowe is vsed be-
sides the things aboue remēbred: in
hallowed memories of our religion.

(t) Lib. 7. ep.
126. & lib.
9. ep. 60.

4 But wherefore doe wee accounte one
place more holy than another?

V Ho-focuer denieth that
one place in holinesse ex-
ceedeth another, knoweth not the
Scriptures, which in respect of the
apparitions made by God in diuerse
places attribute a certaine holinesse
vnto them. And oftentimes in con-
firmation thereof imposeth * vpon
such places names to signify the pre-
sence of Gods power therein. Yea
our Sauour saith (a) that the tem-
ple sanctifieth the golde, & the Aul-

* Gen. 22,
14. & 35, 10

(a) Mat. 23,

17.

tar the gifte, signifying thereby an
 extraordinarie holinesse in the tem-
 ple: & (b) *S. Peter* calleth the mount
Thabor because of the transfigurati-
 on of *CHRIST* therein, the holy
 Hill. That we need not (c) to doubt
 but the like holinesse is to bee at-
 tributed to the places of his *Natiui-
 tie, Passion, Buriall, Resurrection, and
 Ascension*. For this cause was *Moi-
 ses* (d) cōmanded to loose his shooes
 from his feete, because the place
 wherein he stode was holy ground.
 And by the like apparition made by
 an Angell vnto *Iosue*, (e) the like ho-
 lines was caused in the place. For
 this cause in the olde Temple was
 euen priuate praier (f) made, as in
 a place speaciallie dedicated vnto
 praier, and therefore called *a house of
 Praier*. And *Daniel* being (g) in *Ba-
 bilon* a captiue opening his window
 praied toward *Hierusalem* according

(b) 2. Pet. 1,
 18.
 Hier. ep. 17.

(c) Vide
 Hier. vbi su-
 pra. & epist.
 17. & in E-
 pita. Paulæ.

(d) Exo. 3, 5.
 Act. 7, 33.

(e) Ios. 5, 15.

(f) 3. Reg. 8,
 30.

2. Par. 6, 21.

3. Reg. 9, 3.

Esa. 56, 7.

Mat. 21, 13.

vide 1. Reg.

1, 11.

2. Reg. 7, 18.

1. Par. 21, 30

Luc. 2, 37.

& 18, 10.

Act. 8, 27.

(g) Dan. 6,

10.

3. Reg. 8, 48.

2. Par. 6, 37.

to the commō custome of the *Iewes*:
 and *S. Peter* and *S. Ihon* (*h*) went vp (*h*) *Act. 3. 1.*
 into the Temple to pray. For this
 cause are and alwaies haue beene
 amongst Christians certaine parti-
 cular (*i*) places seuered frō the com- (*i*) *1. Cor. 11,*
 mon and prophane vse, to the reli- *18. 22. 34. et*
 gion and worship of God: which *14. 34.*
 therefore, and for the solemne con- *Clem. l. 10.*
 secration & dedication of the same *recogn.*
 by Gods chiefe ministers; haue al- *Euf. lib. 2. c.*
 waies bene esteemed of a singuler *17. ex Philo.*
 kinde of holinesse. And that very *Iust. in apol.*
 worthelie. For vnlesse God were *2. Tert. lib.*
 in a more speaciall manner in the *cont. Valēti-*
 Church than in other places: the *nianos.*
 Apostle woulde not haue proued *Cypr. ser. de*
 God to dwel in his faithfull people *elemosyn,*
 after a peculiar (*k*) manner, by his *Greg. Ncoc.*
 dwelling in the as in a temple. How *apud Euseb.*
 often in the Scripture do we reade *lib. 7. hist. ca.*
 of the holinesse of the Temple, and *25. vide ibi*
 of *Sancta Sanctorum*. And God prom- *cap. 26. se-*
cundū editi-
onē Ruffin.
 (*k*) *1. Cor. 3,*
16. & 6. 19.
& 2. Cor. 6.
16. Vide
Aug l. 2. ad

Simpli. q 4. mised (*l*) to heare easely the prai-
 (l) 3. Reg. 9. ers of his people offered vp to him
 3. in his temple: not that he doth (*m*)
 (m) 1. Tim. 2, 8. not heare euery where if he be (*n*)
 (n) Io. 4, 23. worshipped in spirit and truth, that
 is, with the spirituall and inwarde
 disposition of his holy faith and loue
 and with an humble harte, not neg-
 lecting (*o*) also in time and place the
 outwarde ceremonies, gestures and
 words: or that he may be cōprehen-
 ded in a Church made with hands;
 (p) Act. 7, 48 (p) whereas he filleth both heauen
 and earth: but because it pleaseth
 him, for our profitte, to worke his
 wonders, and to be worshipped ra-
 ther in holy places thā in prophane.
 And what maruaile if these places
 being once consecrated (*q*) and de-
 dicated vnto God: haue in them a
 certaine heauenly vertue: when the
 thinges which are prophanely to be
 vsed be (*r*) sanctified by the worde
 of

(o) See be-
 fore page,
 366.

(q) Euseb. l. 9
 hist. cap. 10.
 & lib. 4. de
 vita Const.
 Ath. in apol
 ad Const.
 Bas. in Plal.
 114.

of God and Praier? if God himfelfe
 fay (s) that he ſanctified the temple
 at the ſanctificatiō of the ſame made
 by *Salomon*? Yea if, (as *S. Chryſoſtome*
 (t) ſaith) the Angells doe fill that
 place eſpecially which is about the
 Aultar? *S. Gregory* witneſſeth (v)
 that God by miracle ſhewed his pre-
 ſence at the dedicatiō of a Church,
 whan (the Deuil being gone thēce
 in the likenefſe of a ſowe) a cloude
 came from heauen, and lighting vp-
 on the Aultar and couering it, filled
 the wholle Church with ſo great a
 reuerence and ſweete ſauour, that
 none durſt preſume to enter in. No
 otherwiſe than happened in the de-
 dication of the Tabernacle (x) by
Moïſes and the (y) Temple by *Salomon*.
 Whoſe wonderful vertue *Heliodorus* a
 Gentile had felte: when he
 ſaide: (z) *In that place is verely a cer-
 taine vertue of God; for he which dwel-*

Naz. orat. in
 nouam Do-
 minicam.

Soz. lib. 4. c.

13. Amb. l.

1. ep. 5. &

ſer. 92. Gaud

tract. 4. de

Dedic. Aug.

ſer. de temp.

251. & ſeq.

Gelaſ. ep. 1.

Felix. 4. in

ep. Proſp. de

promiſſ.

part. 3. c. 38.

(r) 1. Tim.

4. 5.

(s) 3. Reg. 9.

(t) Hom. 1.

ſuper vidi

Dominum.

(v) 3. Dial.

cap. 30.

(x) Ex vii.

(y) 3. Reg. 8.

(z) 2. Mach.

3. 39.

leth in heauen is a visiter and helper of that place. Finally to say, that because Almighty God is according to his Godhead in all places: hee doth no more sanctifie one place than another: is to confound diuine and prophane thinges, yea to ioine heauen & hell together, as though the one were no more reuerend & holy than the other: whereas heauen therfore is holy, because in it God doth shew himselfe ~~there~~ vn-to his Saintes and Angells: and for the presence of the humanitie of Christ and of his electe in the same,

Let vs therefore conclude this questiō in this maner; that, as God who is onely holy of himselfe, doth sanctifie his reasonable creatures by his grace: and hath instituted holie Sacraments as instruments of working the same grace: & hath Sanctified partely himselfe, partely by the Church

Church his Spouse, certaine particular daies to the memory of his benefites & wonders: & * by his word ^{* 1. Tim. 4.} at the prayers of his Church giueth ^{5.} a kinde of holinesse to diuerse of his Creatures ordained to the stirring & procuring our deuotion, & the purification of our soules: so doth he by a particular assistance & presence of his Maiesty, or of his Angels & Saints, sanctifie some speciall places, according as it seemeth to his' diuine goodnesse & wisedome, As also shall bee more particularlie declared hereafter.

OF PILGRIMAGE.

*1 What doe we respect in places of Pilgrimage, more than in other Churches
& places of deuotion?*

First, we may respecte the deuotion I
to that speciall Saint, whose Churches
Church we intende to visit, which of Saints,
Ii 5 happily

happilie hath no memorie in the place where wee dwell. For that Churches haue been erected to the memory & honour of Saintes euen since the *Primate* Church, & the time when Christians might haue publike Churches: all auncient Fathers and histories doe giue euident

(a) Cyr. cat. 16. Athan. in ep. ad solit. Bas. in Pf. 114. Naz. orat. 1. in Iul. Nyss. orat. in Theod. Chrys. hom. 28. ad pop. & hom. 66. Theod. lib. 8. ad Græcos Euseb. l. 4. de vita Const. cap. 58. 59. 60. Sozom. lib. 6. cap. 18. Socr. lib. 1. cap. vlt. Euag. lib. 2. cap. 3. & lib. 3. cap. 8. Damas. lib. 4. cap. 16. Amb. lib. 1. ep. 5. Hier. lib. cont. Vigil. & alibi passim. Gaud. tract. de dedic. Eccles. Aug. lib. de cur. mort. cap. 1. & lib. 1. ciuit. cap. 1. lib. 20. cont. Faust. cap. 21. lib. 8. ciu. cap. 26. Paulin Natal. 1. Victor. lib. 1. perfec. Greg. lib. 2. dial. cap. 8. Conc. Gang. in ep. ad Episc. Arm. & cap. 20. Conc. Const. can. vlt. Carth. 5. cap. 14.

(a) testimony: & the Monuments of al Countries doe shew: so that it is sufficient to note some places of Fathers, whose antiquitie the Reader seeing, maie withall behold the antiquity of the trueth it selfe. Neither doth this thing any way hinder or preiudicate the honour of God: whereas his glorie is the finall ende of all honor yeelded to his Saintes:

And

And the very temple of *Salomon* (b) was both intended by *Dauid*, & erected by *Salomon* his Sonne, not on-ly to sacrifice vnto God & to powre out praiers to his diuine Maiestie: but also that it might be a reuerend place of rest for the (c) Arke of his sanctification, and for the (d) foote-
 stoole of his most holy feete as the scripture it selfe recordeth. That we neede not to doubt, but for the like reason, we may erect reuerend memories vnto Saintes, where their holy relickes which were (e) liuely temples and holy instrumentes by which Almighty God himselfe (f) did speake: may bee with due honour referued. Yea moreouer although there be no relickes at all of them in that place: yet as it is lawfull to yelde them the honour of a Church when their relickes be present: so, although they be absent;
 their

(b) 1. Par.
17, 1. &
28, 2.
2. Par. 5, 2.

(c) Psal.
131, 8

(d) 1. Par.
28, 2.

(e) 1. Cor. 1
6, 19.

(f) 2. Cor.
13, 3.
Aug. lib. 1.
ciu. cap. 13.

their soules beeing neuer the lesse glorious in heauen, in both cases deserue a like.

And although there may bee at home the memories of as glorious and worthy Sainctes, as abroad: yet neither is it our partes to make such comparison: & the very reuerend newnes of the place abroad stirreth vp deuotion: and God him selfe (who diuideth (g) to euerie one as he will) often times according to his secret disposition, graunteth our petitions, and worketh miracles, at one place, and by the intercession of one Sainte and not of another: as S. *Augustine* (h) well noteth.

(g) 2. Cor.
12, 11.

(h) Aug. ep.
137. ad Cle-
rum. & pop.
Hippon.

II Secondly we may in Pilgrimage
Relickes. respect the Sacred relickes of Saints remaining in seuerall places: which as we saide before doe deserue vndoubted

doubted honour: for that they haue
 bin temples of the holy Ghost: instru-
 ments both of their souls to al good
 things, & also of Gods miracles and
 wonders: they are holy pledges * * Aug. l. 22.
 of our Patrones: remnantes of our cu. cap. 8.
 most deare frendes: memories of
 triumphant conquerors: designed
 vnto euerlasting and vnspeakeable
 glory. Neither want we in this mat-
 ter exāples of holy scripture & testi-
 monies of many holy Fathers. S.
Hierome disputing against *Vigilanti-*
us, one, whom the contempt of re-
 licks hath made a famous Heretike;
 & defending the honour of relicks:
 affirmeth that God himselfe did ho-
 nour in a certaine maner the bodie
 of (i) *Moises*, burying it with his (i) *Dent. vii.*
 owne handes. And least this word
 of Gods honouring the bodye of
Moises, may seeme strange to some
 contentious head: let him consider
 that

(k) Io. 12, 26. that Christ himfelfe faith: *(k)* *If any man minister to me, my Father will honour him.* The bones also of *Helifeus*

(l) 4. Reg. 13, 21. *(l)* raised a dead body vnto life. We reade of the sepulcher of CHRIST our Sauour: *(m)* *In him shall the Gentiles hope, and his Sepulcher shall be glorious.* Which sentence S. *Hierome*

(n) Ro. 15, 12. vnderstanding as needs it *(n)* must be vnderstoode, of the Sepulcher of CHRIST, vscth as an argument to *Marcella* to inuite her to the holy Land.

Finally in the Scripture we learn that it is no superstition reuerently to esteeme of the very *(o)* Land which God honored with his promises & wonders: or to touch with deuotion Christes *(p)* garment: or to impute any vertue to *(q)* *Peters* shadowes: or to *(r)* S. *Paules* Napkins, or Handkerchifes. Al which nowe a daies would be counted
Idolatry

(o) 4. Reg. 5, 17.

(p) Mat. 9, 20.

(q) Act. 5, 15.

(r) Act. 19, 12.

Idolatry (the more is the pitty) if vpon like opportunity offered, the like deuotion should be vsed, either to Christ, or to his holy Saints. For whatsoeuer is doone by their Relickes, is doone by the Saints themselves. Of which wee haue an euident testimony in the Actes of the Apostles, where that is said to haue beene doone by the hande of *Paul*, which it pleased God to shewe by the things brought from his body.

Nowe of the testimony of Fathers approuing and defending the honor of holy Relickes, al books are so full: that it were an infinite labor to Copy out their places. We will bee content with a few of those which the Catholicke Doctors vse to alleadge. *Eusebius* reporteth that Lib. 7. c. 13. the wodden Chaire of *S. Iames* was had in great veneration. Euen as nowe *Saint Peters* Chaire at Rome.

S. Atha-

In vita An-
tonij.

S. *Athanasius*, as he saith himselfe,
hauing receiued Saint *Anthones*
threed-bare Cloake, which the holy
man dying bequeathed vnto him:
Did imbrace Anthony in Anthones
giftes, and enriched as it were with a
great inheritance, ioyfully by the Vesti-
ment remembereth the Image of his ho-

In Psal. 115.
in illud Pre-
tiosa in con-
spectu Do-
mini mors
Sanctorum
eius.

Vide orat. in
40. Mart.

Orat. in
Theod.

linesse. Saint Basil, When among the
Iewes any did die: their Corfes were
abhorred: but when one dieth for Christ,
preciousse are the Relickes of his Saints.
Before it was saide to the Priestes & per-
sons dedicated vnto God: He shall not be
defiled with touching any deade body:
but nowe who toucheth the bones of a
Martyr, receiueth a certaine partici-
pation of holinesse, from the grace re-
maining in the body. Gregory Nyssene,
after that he hath described the de-
uoute entrance vsed to be made by
Christians into Martyrs Churches,
and the earnest beholding of the
Buildings,

Buildings, and Images: saith thus. When hee hath with these things delighted his eies: he desireth to approche to the shrine it selfe: esteeming the very touching thereof to be his Sanctification and benediction. But if any man permitte him to carry away the dust which doth compasse about the shrine; the dust is taken for a rewarde, and as a thing of greate price, is gathered up. As for touching the relickes themselves, if at any time so good a chaunce doe happen, that he may doe it: how much that is to be desired and wished, and with how manye intreaties it is graunted, those which haue proued, and enioyed their desire; doe know.

S. Gregory Nazianzen reprehending Iulian the Apostata, for his sacrilegious behauiour towards the relicks of Gods holy Saintes: Didst thou not reuerence those holy hostes slaine for Christ? whose very bodies alone are

Rk

able

Orat. 1. in
Iulia.

able to worke the same which their holy soules, whether they be touched with handes, or honoured: yea whose very droppes of blood and small signes of their passions, are able to doe the same, which their bodies?

Catech. 18.

S. Cyrill Bishoppe of Hierusalem: That not the soules onely of Saintes may be honoured, and that we may beleue that in their bodies also being dead there is vertue & power: a dead man lying in Heliseus his Sepulcher, and touching the dead body of the Prophet, was restored to life.

Ser. de SS.
Iuuent. &
Maxim.

S. Chrysostome: Wherefore lette vs often visite them: lette vs honor their Tombes, and with greate faith touch their relicks, that thence we may receiue some benediction.

Lib. 8. ad
Gracos.

Theodoretus shewing the generall custome of honouring relickes, and the greate fruite receiued thereby: hath this saying. The soules of the triumphant

triumphant Martyrs, do now liue in their heauenly Countrey, ioined with the quiers of Angells: But their bodies are not euery one buried in feuerall graues: but wholle citties, townes & countreys haue deuided them amongst them, and ceasse not to acknowledge them very holosome to diseased mindes & to sicke bodies. For their bodies being deuided, their force and grace remaineth wholle.

But S. Ambrose most plainlye and effectually sheweth the honour due vnto relickes in these wordes. But if thou aske mee, what doest thou honour in the fleshe now resolued & consumed? I honour in the flesh of the Martyr, the scarres receiued for CHRIST his name: I honour the memorie of one that liueth by the perpetuitie of his vertue: I honour the ashes consecrated by the confession of our Lord: I honour in the ashes the seedes of eternitie: I honour the bodie which shewed me how to loue

Scr. 93. de
SS. Nazari
& Cell.

our Lorde, which for our Lordes sake taught me not to feare death. And why should not the faithfull honour that body which the Deuills doe feare? which they afflicted in the torment, and glorifie in the Sepulcher? I honour therefore the body which honoured CHRIST in the sworde, which with CHRIST shall raigne in heauen.

What S. Hierome thinketh of this point, many of his workes doth testifie, especially that which of this matter he wrotte against *Vigilantius* wherein against *Vigilantius*, *Ennomius*, *Porphyrius*, he most earnestly disputeth of this matter. But Saint *Augustine* reporteth so many miracles to haue bene wrought by Saint *Steuens* relickes that wholle bookes cannot containe them. Wherefore writing vnto *Quintianus*, hee saith of those which caried his letters: *They bring the relickes of the most blessed*

Lib. 22. ciu.
cap. 8.

Epist. 103.

*sed & glorious Martyr Steuen, which
your holinesse is not ignorant, how con-
ueniently yee ought to honour, euen as we
also haue done.*

*We haue bene longer in allcad-
ging of Fathers, than we purposed:
yet not without expectatiō of great
fruite: both because of the diuerse
calumniations of this matter of re-
lickes in these our daies: & also that
the reader may hereafter rightly e-
steeme of our fidelitie, whan for bre-
uity sake being contented with mar-
ginall quotations, wee shall not re-
hearse the Fathers places at large.

And thus much of the second ti-
tle of PILGRIMAGE, which is
religiouſly to visitte the relickes of
Saintes.

4. cap. 16. Maxim. in serm. de SS. Octau. Aduent. & Solut. Gaud.
tract. de dedic. Eccles. Paulin. Nat 3. Prud in Hymno de S. Laur.
Hier. in epist. ad Marcellam. Ruffin lib. 11. hist. cap 28. de Eccles.
Dogmat. cap. 73. Leo in serm. de S. Laur. Greg. lib. 5. ep. 50. lib. 3.
ep. 30. Greg. Turon. lib. de glor. Martyr.

*Vide Con-
cil. Nicen. 2.
act. 3. & 7.
Gang. can.
vlt. Carth. 5.
cap. 14.
Brac. 3. cap.
5. Epau. c.
25. Mogūt.
tempore Ca
roli. M. cap.
51. Later.
sub Innoc.
3. cap. 62.
Emiss. ho. de
S. Bland.
Chryf. ho.
vlt. in ep. ad
Rom. hom.
61. ad pop.
Damaſc. lib.

III Let vs now proceed to the third:
Miracles whiche is the singuler woonders
at Relicks which God doth worke; & the most
and Ima- gratious giftes which hee doth be-
ges, stowe at these holy places, where
either there be the sacred Relickes
of his Saintes, or some reucrende
Image of the same, or of himselfe.
For many times it pleaseth G o d,
who is woonderfull in his Saintes
(a) to worke his miracles at, and by
their Relickes: and vnto Images al-
also, besides the ordinary holinesse
which they haue by representing
the persons whose Images they are:
to giue a new Sanctification: shew-
ing by them his mighty power, and
the exceeding honour (b) to which
he hath exalted his Saintes. And
this hee doth at some special places,
more than others, according to his
diuine goodnesse and wisedome.
God is indeede (saith Saint *Augustine*)
(c) euery

(a) Psal. 67.
36.

(b) Psal. 138,
17.

(c) *euery where, and is not contained, or inclosed in any place, whereas hee made all thinges. Yet who can searche out his Counsaile, wherefore in some places these miracles are done, in others they are not done? For vnto many is well knowne the holinesse of the place where S. Foelix his body of Nola is buried, whither I willed that two of my Clearks should go, because from thence it might be more easely and faithfully written, whatsoeuer in any of them should be miraculously wrought. Is not Affricke also ful of Martyrs bodies? And yet we knowe not in any place heere about such thinges to be done. For (as the Apostle saith) (d) not all Saints haue the giftes of curing diseases. So neither in all memories of Saints, would he haue these thinges doone, who diuideth vnto euerie one proper giftes, euen as hee will.*

And yet the same Saint Augustine (e) reckoneth vp diuerse miracles wrought after that time in *Africke:*

Kk4 whose

(c) Ep. 137.
ad Hippo-
nenses.

(d) 1. Cor.
12.

(e) Lib. 22.
ciu. cap. 8.

Vide Epiph.
in vita Elaię.
Ezech. &
Hieremias.
Bas. orat. in
Maman. &
orat. in Iulit
tam. Naz o-
rat. in Cypr.
Chrys. in lib.
cont Gent.
de S. Babyla.
Pallad. in
hist. Laus. c.
62. Amb. ser.
de SS. Geru.
& Prot.
Hieron. lib.
cont. Vigil.
& in ep. ad
Eustoch. de
vita Paulę.
& in vita
Hilar.
Sulp. in vita
Mart.
Of Miracles
shewed by
God in the
very bodies
of Saintes,
kept more

whose onely testimonie in this be-
halfe oughte to be of sufficient cre-
ditte, to any Christian minde. At a
small quantity of the holy Land by
S. *Augustins* appointment digged
into the ground, where an Oratory
was also made ouer it: was present-
ly cured one sicke of the pallsie. A
yonge man possessed of the Deuill,
was deliuered at the memory of SS.
Gernasius & *Protasius* at a towne cal-
led *Victoriana*. At the memorie of
twentie Martyrs in Saint *Augustines*
owne towne, an olde man called
Florentius praying with a loud voice
(not without derision of certaine
yong men standing by) for apparel,
hauiing lost his cloake: miraculously
found by the sea side a fishe of great
price, and in the same a gould ring;
which S. *Augustine* attributeth vn-
to those glorious Martyrs, who bou-
tifully had determined to cloathe
their

their oratour. But at Saint *Steuens* relickes infinite were the miracles which were wrought as S. *Augustine* himselfe doth testifie. A blind woman receiued her sight, by touching her eies with flowers which had touched those holy pledges. *Lucillus* a Bishop onely by carying the same Saints relicke, was sodainly cured of a fistula. *Eucharis* a Priest was cured of the stone, and afterwarde of another disease lying for dead, was miraculoufly raised. *Martiall* by flowers brought from S. *Steuens* memorie, was moued to be a Christian, which before he had obstinately denied: presently sending for the Bishop of the cittie, who at that instant was with S. *Augustine* at *Hippo*.

Three were healed of the goutte. A little child crushed to death with a carte running ouer him, was resto-

Kk 5 red

than naturally vncorrupted. See Chryl. ser. de SS. Iuuent. & Max. Hier. in Hilar. Aug. ser. 2. de S. Vinc. & l. 9. conf. cap. 7. Sulp. in ep. de obitu S. Mart. S. Bonauent. de S. Francisco vita S. Edouardi regis apud Sur.

Note by
these exam-
ples that
things w^h
haue beene
touched w^h
Relickes are
also to bee
accounted
Relickes.
See Gregory
Nyss cited
before. & S.
Amb. ep 85.
See also S.
Aug. ser. 95.
of a memo-
ry of S. Ste-
uen at An-
cona, onely
because of
one stone w^h
which hee
was stoned,
there refer-
red.

red to life and to his former sound-
nes. A *Nunne* being dead was rai-
sed to life, onely by laying vpon her,
her owne garmēt which was made
before to touch the relickes. The
like happened to a daughter of one
Bassus in *Hippo* it selfe. Where also
with oile brought from the same re-
lickes, the dead sonne of one *Hyrene-*
us beeing annointed, receiued his
life againe. *Eleusinus* in the same
cittie laide the deade bodie of his
Sonne vpon the afore-said memo-
ry and receiued him liuing.

The same Saint also at large set-
teth downe a woonderfull miracle
done vpō *Easter-day* at the same Re-
lickes, he being thā with the wholle
people present in the Church. To
conclude he saith, that beeing only
but two yeeres since they had any
memory of this saint in his cittie: the
miraculous cures of diseases which
they

they by diligent inquiry found (& yet they coulde not finde all) came to the number of threescore and ten. And reporting a strange thing which happened vnto one *Petronia* a Noble womā: he addeth this sentence worthie to be laid before the eies of Heretickes of our time: *This doe not they beleene, who also beleene not our Sauour to haue beene brought forth by the clausures of his Mother not stirred; and to haue entred into his Disciples, the doores being shutte.* A sufficient admonition for all those which haue care of their owne soules, not to regarde the wicked scoffes and tauntes, vsed by those *Mockers* (f) (f) *Iudæ.*
who according to their own desires walke vers. 18.
in impieties. Who, what (g) *things so-* (g) *Ibidem*
uer certes they are ignoraunt of, they vers. 19.
blaspheme: & what things soeuer natu-
rally as dumme beastes they knowe: in
those they are corrupted. As verie
 true-

truely wrote *S. Iude* the Apostle of them and all others their predeceffours. For, as we willingly followe, and ioyfully acknowledge for our Fathers, so many Saintes and Doctours alleadged before: so they truely, followe their auncestours, *Julian* (*h*) the Apostata: the (*i*) *Manichees*: (*k*) *Vigilantius*: & *Eunomius*, yea the very olde heathen people (*l*) of which some complained that we make our Martyrs idols, yeelding them those honours, which in auncient times the Idolaters grossely and superstitiously gaue to their owne inuentions: others impiously burnt & sacrilegiously prophaned the sacred relickes: no otherwise than in our daies hath bene donne by the bodies of the glorious lights of Gods Church, *Irenæus*, *Hilarius*, *Martinus*: that we may for naturall affection and pietie, conceale the
bar-

(h) Cyr. lib. 6
in Iulia.

(i) Aug. l. 2.
cont. Faust.
cap. 4.

(k) Hier. lib.
in Vigil.

(l) Euseb. lib.
5. hist. cap. 1.

barbarous dealings of some of our owne countrey-men, to the eternal shame and reproch euen of the rest which little deserued it; and the setting forth to the shew of the wholle worlde, and to all posteritie (if the day of iudgemēt be not ouer neare such senselesse demeanours:) the detestable brutishnes of heresie and infidelitie. *Heliseus* (m) was mocked (m) 4. Reg. 2, 23. by those vngratious children: Saint *Paul* (n) was saide to be a preacher (n) Act. 17, 18. of newe Gods: our Sauour was derided whan he saied, (o) that the wench was not dead but slept: yea (o) Mar. 5, 39. his wholle working of miracles was attributed to (p) *Beelzebub*: & with (p) Mat. 12, 24. as greate a shew of hypocriticall deuotiō as our new Phariseys cā shew, when they pretend to be so zealous of Gods glory, and such enemies of Idolatrie: did their forefathers say to the blind man now illuminated, (q) only

- (q) Io. 9, 24. (q) onely indeed to deface the glorie of CHRIST: *Give glory to God, we know that this man is a sinner. But*
- (r) Ibidem we will answer them: (r) *How can*
 ver. 16. *a man that is a sinner doe these things?*
- (s) Ver. 30. And: (s) *In this it is marueilous that you know not whence he is, and he hath opened my eies. And we know that sinners God doth not heare: but if a man be a seruer of God and doe his will, him he heareth. Frō the begining of the world it hath not bene heard, that any man hath opened the eies of one borne blinde. Vnlesse this man were of God, he could not doe any thing.*

Miracles are the worke of God

- (t) Psal. 71, 18. & 135, 4. (t) alone: who sheweth his miracles and wonders to confirme the truth, & to be a testimony of (v) his owne approbation. Wherefore S. Augustine saith that he was (x) held in the Church *Vinculis miraculorum*, by the chaines of miracles. And an auncient
- (v) Mar. vi. ver. 20.
 Heb. 2, 4.
 (x) Lib. de vit. cred. c. 17. & lib. cont. epist. Fund. cap. 4.

cient, learned and famous Doctor was bould to say (y) *O Lord, if it be an* (y) Ric. de S.
Vie. lib. 1.
de Trin. c. 2.
errour which we belecue; wee haue bene
deceiued by thee. For these things a-
mongst vs haue bene cōfirmed with such
signes and wonders, as could not be done
but by thy selfe. Whereas therefore
God himselfe with so many mira-
cles, examined and approued by as
zealous, learned, and Godlye Do-
ctours as our new men, I will not
say, now are; but euen when they
are become greate Saintes and true
seruauntes of G o d, (which G o d
graunt they may at the last) are like
to be; hath commended vnto vs the
honour of relickes; and confirmed
the generall receiued deuotion of
the faithfull people towards them:
he doth no lesse binde vs to belecue
that they are worthy of honour and
reuerence: than hee did in times
past, by his miracles exacte and de-
maund

(z) Exod. 4, maund creditt of (z) *Pharao*. (a) *Ge-*
 8. *deon*, (b) *Zachary*, (c) & such other
 (a) Iudic. 6, like, yea and of those to whom the
 17. 37. Apostles preached: in those particu-
 (b) Luc. 1, lar things which thā he propounded.
 20.
 (c) Mar. 16, 20.

Now that which we haue hither
 to saied of the miracles wrought by
 relickes & before relickes, (alwaies
 vnderstanding God the principall
 worker by thē as by his instrumēt:)
 may also be applied vnto Images.
 For as in both relickes and images,
 the principall reason of the honour
 yelded vnto them, is the Saint him-
 selfe whose they are, and whome
 they represent: so is there equall
 reason of shewing miracles by them
 both. Which, how God hath in
 effect wrought in his Church: ma-
 ny examples doe shew. A certaine
 hearbe growing (d) vnder the pi-
 cture of CHRIST, which the wo-
 man that by our Sauour was cured
 of

(d) Euseb. l. 7
 hist. cap. 14.
 Theoph. in
 Mat. 9.
 Sozom. lib.
 3. cap. 20.

of her bloody fluxe, had erected:
whan it touched once the hemme
of the garment in the same picture:
had vertue to heale al diseases. Out

of an Image of our Sauour (e) cruellye and barbarously cutte and
mangled by the *Iewes*, issued blood,
which healed many diseased per-
sons. At the Image of our Sau-
ours face sent by himselfe to *Ab-*

(e) Ath. Lde
pass. Imag.
Greg. Tur.
de gloria
Mart. cap.
21. Rhegin.
in Chron.
anti. 804.

garus the King: was in *Edeffa* a great

miracle (f) wrought: the deliuiery
of their Citie, and of the daughter
of *Cosdroas* being possessed. *Sabati-*

(f) Euag. lib
4. cap. 26.
Damas. lib.
1. de Imagi-
nibus.

us Constantinus (g) the sonne of *Mi-*
chael Balbus, whan he praied before
the image of *S. Gregory Nazianzen*,

(g) Zonar.
in vit. Micha-
elis Balbi.

had miraculoufly his speach resto-
red, being dumme before. A wic-

ked image breaker (h) hauing thro-
wen stones at the Image of our Blef-
fed Ladie, and broken it in peeces:

(h) Paulus
Diac. lib. 21.
rerum Rom

in his sleepe saw the same most holy

Li Virgin,

Virgin, terrebly threatning and saying: *This hast thou done to thy owne destruction.* Who shortly after stroken & crushed with a mighty stone, had the due punishment of his horrible sacriledge. S. Bede affirmeth that innumerable miraculous cures were publickely knowen to haue bene donne at the deuoute Crosse of S. *Oswalde* a King of our Countrey: And namely of the healing of one *Bothelin* his arme beeing broken, by a peece of the woode which he had put in his bosome. Many other miracles might be alleaged (k) for the confirmation of this veritie, & the manifest defence of this third title of PILGRIMAGES. But these shall suffice no doubte, to all such as doe not wilfully harden their harts & obstinately shut their eies & eares from the manifest light & sound doctrine of Christ & his holy Church.

The

(i) Lib. 3.
hist. cap. 2.

(k) Vide Damas-
cense lib. 3.
de Imag. &
librum ter-
tium totum
Breenen ba-
chij Collat.
Sacr.
Theod. li. 8.
ad Græcos.

The fourth title of Pilgrimage is **IIII**
 that therby, as by al painful & labori-
 ous works, we do bring forth fruites *Satisfac-*
 of* repentance, & take some kinde *tion &*
 of reuenge of our sins cōmitted, & *Penance*
 mortifie our earthly members, and *for sins.*
 take vp the Crosse of Christ, & with ** Conc. Ca-*
 him suffer somewhat according to *bil. 2. cap. 43*
 our frailty, that we may with him al-
 so be glorified. For which cause S.
Paul amongst other his paineful &
 meritorious workes, reckoneth also
 these. (l) *Night & day haue I beene in* (l) 2. Cor.
the depth of the Sea, in iourneing often, 11, 26.
perills of waters, perills of theenes, perills
of my Nation, perills of Gentiles, perills
in the Citie, perills in the wildernesse,
perills in the Sea, perills among false bre-
thren, in labour and miserie, in much
watchings, in hunger & thirst, in Fa-
stings often, in colde & nakednesse. &c.
 But of this satisfaction there hath
 bene enough saide before. (m) (m) See pag.
 209.

V Fifthly, in Pilgrimage we exercise
Exercise many and diuers vertues. **FAITH:**
of diuerse in that we belceue the Saintes, who
Vertues. were men passible, like vnto vs now
 to raigne with **CHRIST**, and that
 their bodies shall be raised againe
 and glorified. **HOP E:** in that we
 seeke by their intercession to attaine
 to that which they haue already re-
 ceiued. **CHARITY:** in that wee
 for the loue of God principally, &
 also of them, as our neighbours in
 the highest degree, shew our selues
 readye to doe any gratefull thing
 vnto them. **HUMILITY:** in that
 wee humble our selues vnto them
 of what condition, age, sexe or de-
 greesoeuer they were: Kinges and
 Princes submitinge their Regall
 crownes and scepters vnto them.
 Finally **RELIGION;** in that wee
 deuoutly honour God, who is glo-
 rious in his Saintes, and them also
 in

in that degree and honour which is fitte for the excellencie which Almighty God hath bestowed vpon them: not truely to yeelde diuine worship, to their relickes or images. For we neuer heard of any that prai ed thus: Holy relicks, holy images, saue me, or pray for me: much lesse of any which did attribute vnto their relickes or images the worke of our Redemption and saluation, wrought onely by CHRIST our mediatour. But this mediation being once wrought, we desire by the Saintes intercession to haue the vertue of Christes blood applied vnto vs by the bestowing of his graces and true repentance: no otherwise than when wee desire the same by the intercession of those which are aliuie. Which S. *Paul* hauing vsed (n) & the scripture commended, is (n) Ro. 15, 30. free from all superstition and Idolatrie, Ephes 6, 2.

1. Theſ. 5, trie, & warranteth the like, toward
 25. those, which rainging with Christ,
 2. Theſ. 3, 1, are more vnited vnto him, lesſe care
 Col. 4, 2, full of themſelues, and more chari-
 Heb. 13, 18. table vnto vs. And if ſometimes de-
 See pag. 69. uoute people vſe theſe wordes, S.
 Of theſe Peter haue mercy vpon me, S. Peter
 wordes S. ſaue me: it muſt be vnderſtoode in
 Peter haue the true and lawfull meaning which
 mercie on it may haue. For wheras mercy (as
 me, S. Peter was (o) ſaide aboue) out of S. Au-
 ſaue me. guſtine *is a compaſſiō in our hart of ano-*
 (o) See page *ther mans miſery, whereby we are com-*
 377. *pelled to yeld ſuccour if it ly in our power:*
 As God may aboue all vnderſtan-
 ding ſhewe mercy, by giuing grace
 grace and glorie: ſo may his Crea-
 atures alſo according to their mea-
 ſure, by imparting vnto others that
 which they haue receiued from the
 fountaine of all goodneſſe: Whe-
 ther it be in Temporal or Spirituall
 thinges, according vnto that which
 hath

hath beene saide (p) aboue of both (p) Pag. 379.
 kindes of workes of mercie. So like
 wise although Christ by his bloud
 be the chiefe author of our saluati-
 on: yet doth he vse Creatures as his
 instrumentes. For so are wee saide
 truely to bee saued by the (q) Gos- (q) 1. Cor.
 pell, by (r) Faith: by (s) Hope, by 15, 2.
 (t) Baptisme: yea and sometimes (r) Luc. 7, 30
 by Men. *If by any meanes I may saue* (s) Ro. 8, 24.
some of them: (t) Tit. 3, 5.
 (v) Saith Saint Paul. (v) Ro. 11,
 And, (x) *Hove knowest thou woman* 14.
if thou shalt saue thy husbände. And (x) 1. Cor. 7,
 againe: (y) *To all men I became all* 14.
thinges, that I might saue all. Again: (y) Ibid. 9,
 (z) *This doing thou shalt saue both thy* 22.
selfe, and them that heare thee. And (z) 1. Tim. 4,
 Saint Iames: (a) *He shall saue his soule* 16.
from death. Finally S. Iude. (b) *And* (a) Iac. 5, 20.
these, certes, reprocue, being iudged: but (b) Iud. vers.
them, saue, pulling out of the fire. And 23.
on other haue mercie in feare. Where
 he vsing both speeches of sauing, &
 L14 hauing

Of kneeling
to Saintes.

hauing mercie: warranteth those which with true vnderstanding & Faith, in the earnest desire of their heart, doe so vtter their affections to Gods holy Saints, without anie intention of diuine honour. Neither doth kneeling before an Image or Relicke betoken diuine worship. For our bodie being so limited as it is: wee doe by that very outward composition signifie diuerse honours in our minde, and that lawefully: to our Parents, to Bishoppes, to Princes. Finally to God and his Saints, alwaies in our mind respecting the diuerse dutie: though the externall action be the same. And here am I enforced to bewaile the barbarous rudenesse which HERESIE hath brought our Countrey vnto. For many shall you finde, of al sortes of calling, (though thanks be to God not of the ciuilest conditions) who
will

The Here-
ticks charge
vs with Ido-
latrie, & all
their forefa-
thers most
grossely and
vnaturally,

will not sticke constantly to affirme that their forfathers kneeling, and knocking their breastes, and vsing othet laudable acts of deuotion before Images at holy places: did verily thinke that those Images were Gods, & did absolutely powre out their praiers vnto the Images themselves. A thing, in my opinion, that argueth in those which auouche it, a want not onely of piety, but of all ciuility. For if one called the Parents of these men Theeues; or Extorcioners, or of vile and base conditions, voide of Gentry & Nobilitie: then woulde they storme and rage, and repute it an intollerable iniury. And yet both they theselues will resolutely thinke, and giue others leaue to suppose and saie the same, that their forefathers were Fooles, and depriued of common sense & vnderstanding, which were

as much as to call them Beastes in humane shape and figure. And surely to thruste their auncestours out of Heauen (as they must needs, if they think them Idolatours) were somewhat excusable: because God wil haue mercy on whom he thinketh good, and giueth Heauen to a fewe whome he hath specially chosen: but to expell them from the participation of a common vnderstanding, whereby only man differeth frō beasts; is a thing altogether intolerable, and a woonder, which none but vnkind Heretickes* without affection (as Saint *Paul* calleth them) coulde affirme.

*2. Tim 3, 2

And to worshippe Idolles, & to repute Creatures as Gods, when the faith of one God which made Heauen and Earth, & the tidings of the Gospel was neuer heard of: (although among the wiser sorte of men

men none euer had such opinion:
 as S. *Augustine* sheweth of *Plato* &
Cicero) * yet was it in the common
 sorte of people an humane frailtie,
 whose vnderstanding darkened by
Adams fall, could hardly arriue to
 anie suspicion of God, much lesse to
 a perfecte knowledge of his Ma-
 iesty. But what Brutishenesse must
 there be in those, who hauing heard
 of Christ, and belecuing in him, &
 knowing the articles of their Creed,
 & esteeming of Christ his Saints as
 his frindes, and in Heauen glori-
 ously raigning with him: yet must
 forsooth, of necessity thinke their I-
 mages whom they reuerence to be
 Gods? Since Christs comming, &
 the publishing of his Faith in the
 worlde: no Nation which other-
 wise fell from Christ, returned to I-
 dolatrie: as may bee seene in the
Turkes: & yet the Church of Christ
 alwaies

* Lib. 8. ciu.
 cap. 6. & lib.
 4. cap. 30. &
 31.

alwaies professing his Faith, vsing his Sacramentes, keeping his Scriptures and Reading them, yea and Preaching him to countries of Infidels, & conuerting them vnto him: must bee thought to haue most grieuousle haue fallen of all other, into Brutishe ignorance and most senselesse Idolatrye. But this lamentation is more fitte for the secrete chamber of the heart, humbling it selfe before G o d for the sinnes of his people. This surely must I needes thinke, that they who thus esteeme of the beginners of their houses and families, are themselves voide of all Nobilitie and Ciuility, yea and all Humanity: onely breathing by the proude spirite & vnsauory vapour of Heresie, sente forth out of the pitte of hell. But to the intent (gentle Reader) that thou maiest more pfectlie apprehend

what honor
we yeelde to
Relickes &
Images.

hend the manner of worship which we ycelde vnto Relikes & Images: Thou shalt vnderstande that a Relicke may be considered in two manners. First as it is a part of the Saint: And so, it deserueth honor indeed, as hath beene shewed before: but lesse than the Sainte himselfe; for that the whole is more perfect than one part alone. And that which we haue saide of the part of the bodie, or of the wholle bodie, which is a part of the wholle man: is also to bee vnderstoode of such exteriour thinges as * were any way belonging vnto him, as his garments, and the instrumentes of his Passion, or whatsoeuer reuerende thing hath touched his holy body: all which deserue a certaine affection of reuerence, although lesse than the Saint himselfe. For if in those whom we haue naturally loued, we affecte after

* Vide 8.
Thom. 3. p.
qu. 25. art.
4. & 6.

*Lib. i. ciu.
cap. 13.

ter their death (as Saint* *Augustine* saith) either their garment, or their ring, or any such thing, and aboue all other things their bodies, which haue beene nearer vnto them, than any thing outwardly ioyned vnto the: howe much more ought we to esteeme of the like things in Saints: & espeacially of their bodies which the same Doctour calleth instruments & Vesselles which the holie Ghost hath vsed to all good works? And surely if a king could, when he would, leaue off his hande, & sende it to his subiects abroad: no doubt but with great reuerence it would be euerie where receiued: espeacially if those which reuerenced the hand did knowe that the King did see them, and beholde their dutifull shewes of loyall affection. Nowe certaine it is that the Saints doe see our reuerende behauiour to their Relicks,

Relickes, and as for their bodies & partes thereof: we are assured that nowe they be theirs, and their soule hath a natural respect vnto them, & shall one day receiue the glorified.

Secondly wee may consider the Relickes, whatsoeuer they bee, as they doe represent * vnto vs the wholle Saint, and are as it were certaine Images of him. And in this respect we must say the same which we generally hold of images: which here I purpose briefly to set downe.

* Chrysostom.
de S. Babyl.

Knowe thou therefore that an Image is honourable two waies, First when wee stay in the Image it selfe, considering it as a venerable thing for the similitude which it hath with the Saint, and the consecration of it, and dedication to a sacred vse. After which manner wee also yeeld a certaine holinesse vnto the holy BIBLE, & sacred CHALICES

Images are
honourable
two waies,

LICES, and other holy things in the Church. So was it defined in the seuenth general Council holdē
▪Actionc.7. at * Nice. And in this sense though the Church doth yeelde reuerence vnto Images, and that for the Saint his sake: yet the ordinary worship & deuotion vsed vnto them by the faithfull people, is not in this onely respectē exhibited and shewed. For when we kneele & pray before an Image of any Saint: we intēd; not only to reuerence a thing for his sake: But our meaning is, to yeelde honor & to make our prayer vnto the Sainte himselfe, not staying in the Image alone. And this is the second way of honoring an Image. That is, when that which we do, we do not for to stay in the Image, but in the Image & by the Image we do it vnto him which is signified in the same. In the first we immediately honour
the

the Image, yet for the Saint himself: in the second, we immediately honour the Saint by the Image & in the Image, without giuing any honour vnto the Image it selfe, but only an accidentarie kind of honour. Euen as hee which honoureth the King, honoureth his apparell and whatsoever belongeth vnto him, but onlie accidentariely: because hee intendeth onely to honour the person of the King. The reason of this is: for that although I cannot thinke of the Image as it is an Image, but I must needes thinke of that whose Image it is: yet thinking of both, I may honour one only actually and expressely: though virtually & consequently it redound to the honour of the other, as hath beene saide.

Three examples will I giue thee of this wholle matter. Thou seest in a glasse thy owne face: and yet

Mm

thy

3. Deanima

yet thy face is not in the glasse, but only an Image of thy face: and yet maiest thou truely say thou seest thy face, because the Image is that one-ly by which thou seest thy face, and cannot properly be said to bee that which is seene it selfe, as the Philosophers teach: but that by which another thing is seene. Likewise as the Philosophers also affirme: it is necessarie that euerie one whilest he vnderstandeth in this life: forme him selfe a phantasie or likenesse of that thing which he vnderstandeth in his imagination. Now when thou in thy chamber where thou hast no Image, liftest vp thy harte to CHRIST in heauen, and framest a likenesse of him in thy minde, and worshippcst him, and praieest vnto him: thou wilt not say for feare of Idolatry (if thou arte a Protestant) that thou honourest that likenesse which

which thou hast in thy braine: for that were to make to thy selfe a God of a phantasie: but by that likenesse, and in that likenesse, thou honourest the true God. So is it, and no otherwise in our Images: which helpe vs to doe that which our own imaginatiō must needs doe, though not so perfectly without the Image. Thirdly thou honourest the King whom thou seest in his apparell: so maiest thou conceiue that the Saint is in a maner cladde in the Image, and so pray vnto him, conceiuing him as present, though he be not in deede but onely by his vertue receiued from God. Finally, if thou wilt haue one example to declare vnto thee both kind of honours due vnto an Image: that is, both because it is an Image like vnto the Sainte; and because in it and by it thou honourest the Sainte: the like distinction

Mm 2 maiest

3. De anima

yet thy face is not in the glasse, but only an Image of thy face: and yet maiest thou truely say thou seest thy face, because the Image is that only by which thou seest thy face, and cannot properly be said to bee that which is seene it selfe, as the Philosophers teach: but that by which another thing is seene. Likewise as the Philosophers also affirme: it is necessarie that euerie one whilest he vnderstandeth in this life: forme him selfe a phantasie or likenesse of that thing which he vnderstandeth in his imagination. Now when thou in thy chamber where thou hast no Image, liftest vp thy harte to CHRIST in heauen, and framest a likenesse of him in thy minde, and worshippingst him, and praieest vnto him: thou wilt not say for feare of Idolatry (if thou arte a Protestant) that thou honourest that likenesse which

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Mm 2

maiest

maiest thou behold in an Embassadour of a forren Prince. Who sometimes representeth actually the Princes person: and then thou knowest with what solemnity he is intertaind: other times he doth not actuallye represent his Princes person, but because he is one expressly deputed to that ende, to represent his Prince in time and place and convenient businesse: he is still more than one of his degree, and though he be of meane condition, yet is he my Lorde Embassadour. Euen so doth an Image, sometime actually represent the Sainte: and when it doth not, it is alwaies a reuerende Image, naturally able to doe the same, and by the Church deputed to that end: & therefore more than ordinary wood, paper, and stone.

And all this honour which wee haue spoken of, is so far frō blemishing
ing

ing the honour due vnuo God, that it doth the more increafe and amplify it. Which * *S. Hierome* doth very well expresse when he, saith. *Wee doe not worship or adore* (that is with diuine worshippe, for so is his meaning) *I say not the Relickes of martyrs, but neither the sunne, or moone, or Angels, or Archangels, or Cherubin, or Seraphin, or any name which is named either in this life, or in the world to come: least we should serue the creature, rather then the Creatour, who is blessed for euer. But we honour the Relickes of Martyrs, that wee may worshippe and adore him whose Martyrs they were. We honour seruantes, that the honour of the seruants may redound vnto their Lorde, who saith: * he that receiueth you receiueth me.* * Lib. cont. Vigilant.

Thus much therefore against all *Vigilantians, Eunomians and Iconoclastes*, and their spirites reuiued againe in *Lutherans and Calvinistes*, for the

Mm 3 defence

defence & propagation of Relickes and Images. Lett vs now returne vnto the titles of PILGRIMAGE.

VI
Pardons
in holy
places.

Laſt of all, we may in PILGRIMAGE regard the holy Indulgences, graunted vnto thoſe which viſſite the ſame places, by the gouernours of the Church. For whereas Pardons are nothing elſe but an application of the Satisfaction of Chriſtes whole myſticall bodye, that is, of himſelfe and of his members, to the releaſing of the penalty of our ſinnes remitted, as we will expound hereafter: a ſingular cauſe of ſuch application, beſides the labour of the iorney, may be the viſiting of ſuch holy places where they ſuffered and do lye: & ſo the effect thereof more large & vndoubted.

Thus haue we ſet down as plainly as we could & with as much briefneſſe as the matter would permitte
 fixe

sixe reasons of Pilgrimage: none of which (such is the force of veritie, ^{*3.Esd.3,13} which ouercommeth al things) any of our aduersaries shall euer be able to disprove. But least they thinke we deceiue them by Philosophy & vaine fallacie (although we haue indeede deduced all that we haue said out of scriptures and Fathers) Let vs now see what wee haue expressly, concerning Pilgrimage, in Scriptures and Fathers

II

What haue we in Scriptures and Fathers for the allowing of Pilgrimage?

NO better author of PILGRIMAGE can we either finde or desire, than GOD himselfe, who commaunded that thrise a yeare (a) ^{(a) Deut. 16,16.} all the people should come to Hierusalem

Mm 4 rusalem

rusalem: or (before the Temple was
 built) vnto the Tabernacle. No bet-
 ter practisers of the same, thā Christ
 our Sauour (*b*) his Blessed Mother
 and Sainte *Ioseph*, by Gods owne
 word approued (*c*) iust: That wee
 may say nothing of *Helcana* and (*d*)
Anna Samuells parents: of the *Gen-*
tiles who are (*e*) mentioned in the
 Gospell to come to *Hierusalem* to
 worship: & the *Æthiopian* Eunuch
 (*f*) whose deuotion was rewarded
 with his Baptisme and incorporati-
 on into Christ. We haue moreo-
 uer an expresse Prophecie of *Esaie*
 (*g*) who of our Sauour spoke thus:
To him shall the Gentiles pray: and his
Sepulcher shall be gloriouse. No doubt
 but euen to the worldes end, as S.
Hierome (*h*) expoundeth, and expe-
 rience sheweth. And if wee well
 waigh this wholle matter: we shall
 find that till our Sauour CHRIST
 had

(b) Luc. 2,

41.

(c) Mat. 1,

19.

(d) 1. Reg.

1, 7.

(e) Io. 12,

20.

(f) Act. 8,

27.

(g) Esa. 11,

10.

(h) In ep. ad

Marcell. vt

migret Beth.

had wrought our saluation * in the * Ps. 33, 12.
 midst of the earth (as the Prophet
 saith) & the Apostles had shed most
 gloriously their blood for testimony
 of Christs Godhead: there were no
 places of Christian PILGRIMA-
 GES, no Mount CALVARIE, NO
 Sepulcher of CHRIST, NO BETH-
 LEHEM, NO NAZARETH, Mo-
 numentes of the first beginnings of
 our Religion: nor memories of ho-
 ly MARTYRS Passions. There-
 fore must we not in Scriptures ex-
 pecte mention to be expresly made,
 of those things which were after-
 warde doone: but sufficient it is if
 wee haue examples of the like, and
 Prophecies of the thing it selfe, as
 fore wee haue shewed, and may be
 also vnderstoode by those words of
David. (i) *We will adore in the place*
where his feete haue stoode. But after
 that Christ had Sanctified those ho-
 ly

(i) Psal. 131.
 Vide Hier.
 ep. 154. ad
 Delydeniū.
 & ep. 17. ad
 Marcell. vt
 migret Beth.

(k) Greg. l. 3
 ep. 30.
 Corn. ep. 1.
 Ruff. l. 1. c.
 28. Hietlib.
 cont. Vigilāt
 Amb. in ex-
 hortat. ad
 Virgines.
 Aug. lib. 9.
 conf. cap. 7.
 Chrys. lib. de
 S. Babila.
 Sozom. l. 7.
 cap. 10.
 Theod. l. 5.
 cap. 36. hist.
 Euagr. l. 1.
 cap. 16.
 (l) Ambros.
 supr. 6. in ep.
 ad soror. de
 inuent. SS.
 Ger. & Prot.
 Hier. supr.
 Aug. ser. 11.
 de SS.
 Sozom. l. 5.
 c. 8. C. onc.
 C. arth. c. 14.
 (m) ep. 17.
 ad Marcel.

ly places, leauing so manie testimo-
 nies of his loue, as there were steps
 which he did tread: & the Martyrs
 with their bloode had watered the
 wholle world, making it fertile with
 a newe fruite: then beganne indeed
 our Sauours Sepulcher to be glo-
 rious: then were the Martyrs hono-
 rably Entombed, and Religiously
 translated (k) from place to place:
 then were their Bones inclosed in
 Aultars, and no place esteemed fitte
 for the publicke Sacrifice of the
 Church: but where there was the
 memorie of some (l) liuely Sacri-
 fice & Hoste offered vp vnto God.
 Finally, then was Pilgrimage so fre-
 quented ouer the worlde, that it is a
 woonder, that any be founde so ig-
 noraunt as not to knowe it: or so
 impudent as to disallowe it. And
 for the places of Christes appearing
 vnto vs: *S. Hierome* (m) shal be a wit-
 nesse

nesse, not of his owne opinion only, but of the practise of the wholle worlde. *The Iewes in times past honoured the Sancta Sanctorum, because there were the Cherubin, and the Propitiatory, and the Arke, &c. Doth not the Sepulcher of our Lord seeme unto thee more honorable? Which as often as wee enter into, so ofte doe wee see our Sauour lie in the Sinden: and staying there a while, we see the Angell sitte at his Feete, and at his heade the Napkins wrapped together. The glory of whose Sepulcher, wee knowe, long before Ioseph hewed it out, was foretoulde by the Prophetie of Esaie saying. And his rest shall be honour: because the place of our Lords Buriall should be honoured of all men.*

Esa. 55.

He afterward out of Saint Matthew * proueth that the Cittie of *Cap. 27. 53
Hierusalem is holy, who expressely saith, that diuerse going out of their graues, came into the holy Cittie & appeared

appeared to manie. He alleadgeth also that *Dauid* commaundeth vs to woorshippe in the place where the Feete of our Sauour stooode. And speaking against those which despise *Hierusalem*, because our Sauour was there Crucified: *Howe doe they* (saith he) *thinke the places blessed in which Peter & Paul the Captaines of the Christian Armie for Christ did shedde their bloude!* If the profession of seruantes and of men be glorious: why is not the confession of our Lorde & God glorious? We euery where reuerence the Sepuchers of Martyrs, and putting the holy *Ashes* to our eies, if we may we also touche them with our mouthe. And doe some thinke that the Sepulcher in which our Lord was laied, is to beneglected? If we beleeue not our selues, let vs beleeue at the least the Diuel & his Angels, who as oftē as before it they are driven out of possessed bodies, euen as if they
fore

Rome holy.

Deuills tormented at Christes Sepulcher.

stode before the Tribunal of Christ, they
 tremble, they roare, and are aggriued
 that they haue Crucified him, whom they
 must feare. If after the Passion of Christ,
 this place bee detestable, what meante
 Paul to hasten to **HIERSALEM**,
 there to make Pentecost? What meante
 other holy and famous men, whose deno-
 tions & offerings were after the preach-
 ing of Christ carried to the Brethren at
 Ierusalem? Long were it nowe to runne
 through euerie age since the Ascension
 of Christ vntil this day, what Bishoppes,
 what Martyrs, what eloquent men in
 Ecclesiasticall Doctrine hath come to Ie-
 rusalem, thinking that they should haue
 the lesse deuotion, the lesse knoweledge,
 and no perfection of vertues, except they
 had woorshipped Christ in those places,
 out of which the Gospell from the Crosse
 did first glisten. And there doth he
 reckon vp of all Countreis greate
 multitudes of deuout people, who
 with

with great zeale continually came to visit those holy places, & grateful memories of our Redemption.

(n) Euseb. l.
6. c. 9. Vide
Hier. in ca-
tal. in Alex-
andro.

Saint *Alexander* Martyr, (n) 100. yeeres before Constantines time, made haste to *Hierusalem* that hee might worshipping and see the holy places.

(o) Simeon
Metaph.

So did Sainte *Nicholas* (o) when he was a young man. And for that cause was Saint *HELEN* (p) commended.

(p) Euf. l. 3.
de vita Con-
stant. &
Amb. or. de
obit. Theod
(q) Serm. de
dedic. Templ.

Saint *Gaudentius* (q) reporteth of himselfe, that he went in *PILGRIMAGE* to *Hierusalem*, & in the way had giuen him Relickes of the 40. Martyrs.

(r) L. 2. sac.
hist.

Sulpitius (r) writeth, that where- as the faithfull comming from all places, did take of the Duste of the place where our Sauour Ascending into Heauen left the Printe of his Feete: yet the Printe remained whole

wholle. And these (s) shall suffice for this point, that is, where immediately in Pilgrimage wee honour Christ.

Nowe for Pilgrimage to memories of Saintes, we haue first Sainte *Augustine* who (t) reporteth of a Noble woman called *Petronia* (of whome we spake before) who from *Carthage* going to a towne called *V-
zalis* in Pilgrimage to Saint *Steuens* memorye: receiued miraculouſlie her desired health. Which *S. Au-
gustine* himſelfe to the glory of God caused to be recorded, & publike-
ly read: finding great faulte, & as him-
ſelfe ſaith, almoſt chiding the Lady
for that the memory of ſo greate a
miracle through her ſilence had al-
moſt periſhed.

Saint *Chryſoſtome* preferreth (v) the Sepulchers of Martyrs before Kings pallaces. Becauſe none go in
Pilgri-

(s) Vide Pau-
lin. ep. 11.

Caſſia. l. 4.
de inſtit. re-
nun. cap. 31.
Socr. l. 7. c.

penult.
Pallad. in
hiſt. Lauf. c.
113. & 118.

(t) Lib. 22.
ciu. c. 8. Vi-
de cp. 137.

(v) ho. 66. ad
Antio.

Pilgrimage to their houses: but they themselves goe in Pilgrimage to Martyrs memories, *Where* (saith he) *the Diuells are whipped, men are corrected, and deliuered.* See also his third Sermon vpon S. *Paul* to the *Romans*, & in his fifth Sermon of Saint *Iob* howe earnestly he desireth the Pilgrimage to *Rome* to *Sainte Paules* Bodie and Chaines.

(x) Natal. 3.
* Nico in ep
ad Mich.

Saint *Paulinus* (x) saith that innumerable multitudes out of most far places came to S. *Felix* his bodie: as there did also to * *Rome*.

(y) Metaph.
in vita

Saint *Alexius* went (y) in Pilgrimage to all the more noble Churches in the worlde.

(z) Beda. l. 5.
c. 7. & 20.

Two *Kings* (z) of our Countrey, a thousand yeeres since, went to *Rome* in Pilgrimage.

See Prud. de
SS. Hemiter
& Chelid.
Paliad. in
hist. Lausiac

Many more examples maie bee brought: but these doe so euidently shewe the generall custome of
the

Primitiue Church, that we can de- Cone. Cabill
2.c.45.
fire no more.

Finally, what is the going to the Church euery Holyday: but a short Pilgrimage, vsed in euery Village, Towne & Countrey; so that speake our aduersaries neuer so much against Pilgrimages, they themselues practise them, though vnwittingly.

III

*What is to be thought of such as Vow
Pilgrimages to holy places, and of-
ferings at the same?*

OF Vowes in generall it hath See page 77
& 206. beene spoken aboue. And in particular of this kinde of Vowes, there is no more to bee saide: but that as the worke it selfe is lawefull, (4) & may commendably be done either to God immediately, or to him in his Saintes, whose honour (2) Fulg. de
fide ad Pet.
cap. 3. quod
scit esse licj.

Nn redoun.

rum & ad
profectum
melioris vi-
tae pertinere
cognoscit:
& libenter
voueat, &
celeriter red-
dat.

(b) cp. 46.

redoundeth to his: so may it lawe-
fully be promised either to God or
to his Saints. But such promises are
now of a higher nature, than those
which are made vnto mortall crea-
tures, and be called Vowes. Nei-
ther want we examples of auncient
times. S. *Hierome* exhorteth one
(b) *Rusticus*, who had sworne to vi-
sitte the holy places of *Palestina*: to
make haste to fulfill his Vowe. *Vn-*
certaine, saith he, *is the life of man, least*
thou be taken away before thou fulfill thy
promise, imitate her whom thou shouldst
haue taught: he meaneth his wife,
who had vpō the like Vowe or pro-
mise vndertakē already that iorney:
O shamefull thing: (saith he) the more
fraile sexe ouercommeth the world; and
the stronger is overcome by the worlde.

(c) Socr. l. 7.
cap. penult.
Euagr lib. 1.
cap. 21.

Tanti Dux famina facti: A woman is
the ring-leader of so great an exploite.
Endocia (c) the Empreffe, wife of
Theodo-

Theodosius the yonger, twise vnder-
tooke, but once Vowed Pilgrimage
to *Hierusalem*, enriching those holy
places with many giftes. *S. Philoro-*
mus a Priest (d) as witnesseth *Palla-* (d) in hist.
dus twise by Vowe went in Pilgri- Laufc. 113.
mage to *Hierusalem*, & also by Vow
to *Rome*, and to *Alexandria* where
S. Markes body was.

Eusebius (e) also reportethe the (e) Lib. 13.
custome of the wholle Church in Præp. cap. 7.
thesewordes: *We honouring the soul-*
diers of true piety, as the frendes of God,
doe go to their monumentes, and make
Vowes vnto them as to holie men, by
whose intercession we professe our selues to
be holpen not a little.

The same (f) custome was by (f) Lib. 20.
the *Maniches* obiected to Catho- cont. Faust.
lickes, that we haue turned Idolls into cap. 4.
Martyrs, whom with like Vowes wee doe
honour: whēce it semeth that the Cal-
uinists haue taken the like obiection.

Nn 2 this

(g) De SS.
Hemit. &
Chelid.

(h) Natali.

1.2.4.

(i) 8. Ad Græ
cos.

This custome of Vowing Pilgrimage, we haue (g) in *Prudentius*, & in (h) *S. Paulinus*. But most manifest is this place of *Theodore*. That they which pray deuoutely and faithfully, doe obtaine that which they desire: those thinges doe witnesse, which for the performance of their Vowes, after they haue obtained that which they Vowed for, they doe leaue behinde them. For some doe hang vp golden or siluer Pictures, of Eies, others of Feete, others of Handes. Where wee haue also an excellent testimonie for offerings: of which it followeth nowe that wee intreate.

These offerings are made in holy places for diuerse respects. First, there are certaine tokens hanged vp for a memory of a benefit receiued, as of life, of health, or of any other thing which may vertuously be desired. And whether these were after a solemne manner offered at the
A V L.

AVLTAR, or no: it skilleth little: certaine it is this end we may see by the place alleadged out of *Theodoret* to haue beene common in the Church. For he speaketh of the custome of the wholle Church, and against the *Gentiles* defendeth the generall Faith. The like we reade of a certaine Vessell, which hauing by Sainte *Bennets* (k) praiers beene made wholle after it was broken, was hanged vp at the entrance of a Church, for a memory. We haue also testimonies of the Scripture, in which we reade, that *Golias* (l) his Sworde, & the Armour of (m) *Holofernes* were solemnely kept: as also the Censars (n) of *Dathan* & *Abiron* by Gods appointment, as examples of Gods Iustice shewed vpon them. Neither was that ceremonious oblation of the *Philistians* which they made to be deliuered of

Nn3 their

(k) Greg lib.
2. dial. cap. 1.

(l) 1. Reg. 21,
9.
(m) Iudith.
16, 23.
(n) Num.
16, 38.

their strange punishmente, reiected by the people of God, because it was a testimonye of Gods glorie. And they who being miraculouſlie benefited by Almighty God, doe take vp their bed, (*p*) that is, hang vp their Crouches, Chaines, Fetters, frō which they were deliuered.

(*p*) Mar. 2,
11.
Io. 5, 9.

(*q*) 1. Mac. 4,
37.

And they that with (*q*) ſolemnitye do adorn the Temples & Churches for memorie of ſome greate grace receiued: what doe they elſe, but, as the *Pſalme* ſaith, render their (*r*)

(*r*) Pſal. 115,
14. 18.

Vowes to God in the ſight of al his people: Finally God himſelfe commaunded (*s*) the Stones of *Iordan* to be ſolemnly kept, the Manna religiouſly to be reſerued: & what did he not, to ſtamppe in the minde of his people, the memorye of his greate works!

(*s*) Ioſ. 4, 8.

(*t*) Heb. 9, 4,
Exod 16, 32,

— Sometimes theſe offeringes are made for Almes to the Miniſters of holy

holy places: who it is meete should
 liue of the (v) AVLTAR. Sometimes ^{(v) 1. Cor. 9,}
 for other poore, maintained by the ^{13.}
 holy place, as *Hospitalles, Monasteries,*
Nunneries. sometimes to the build-
 ing and ornament of the Church.
 For these are worthely called offer-
 rings as witnesseth Saint *Paul*, who ^{(x) Ro. 15,}
 calleth the Almes sent to *Hierusalem*, ^{31.}
 an oblation. Neither is this a *Iewish*
 ceremony to offer vnto God for the
 sustenance of his seruants, any thing
 profitable to the vse of man. For
 this was and is a thing appertaining
 to the Lawe of nature, vsed and
 Vowed by (y) *Iacob*: and practised ^{(y) Gen. 28,}
 in the Church of Christ, both in ^{20.}
 paying of *Tythes* & other things also.
 But our Heretickes thinking others
 as grosse as themselves, will needes
 haue the people to haue thought in
 times past, that those thinges were
 profitable for the Images themselves:

no otherwise than the people of *Babylonia* was deluded in the seruice of *Bell*. Which is a shameful flaunder, manifestly betraying the pride^(a) of Heresie. But wee contrariwise besides the manifoulde good which commeth by these offerings, as wee haue mentioned, can shew thē the reuerend authority of antiquity for such deuotions in the Churches.

I find in auncient times, offerings to haue been taken two waies. First, euery thing which was charitably giuen vnto the Ministers of God, or to his people, was called an oblation. As wee shewed a little before out of *S. Paul*: & so were immouable goods giuen to the Church, called^(b) oblations. Secondly, there were certaine thinges religiouslye offered in the Church at the A V L-T A R for the causes afore-saide: that is, for the sustenance of the poore,

or

(z) Dan. 14.
10.

(a) 2. Tim.
3, 2.

2. Pet. 3, 18.
Iudæ vers. 16

(b) Conc.
Aurci. 3. c. 3.
& Conc. 4.
cap. 14. &
Conc. 1.
cap. 17.

or of the Ministers of the Church,
 or to bee applied to other Charita-
 ble endes, according to the disposi-
 tion of the Bishoppe. So in the
 Canons of (c) the Apostles are per- (c) Cap. 3. &
 mitted offerings at the A V L T A R 6. Synod. c.
 of newe Corne, and newe Grapes. 28.
S. Augustine (d) saith, that the soules (d) Ench. c.
 of the departed are relieued, when 110.
 for them either the sacrifice of the
 Mediatour, or of whatsoeuer Almes
 is offered in the Church. And that
 wee may knowe that these Almes
 were offered nōt onelie in the
 Church, but also at the A V L T A R:
 hee maketh mention in an other
 place of certaine women taken (e) (e) Ep. 122.
 captiues, whom he pitieth the more ad Victor.
 because, they could not cary their
 offering to the Aultar, being among
 Infidells. And in another place he
 (f) saith that he will not receiue (f) Serm. de
 the offerings of those which disin- cō. vit. Cler.

Nn 5 herite

herite their children.

g) Ep. 187. He forbadde also the oblation of one *Bonifacius* (g) to be receiued by his Clearkes. So doth the 4. Councell of *Carthage* at which S.

(h) Cap. 93.
vide Conc.
Tol. 11. c. 4

Augustine was present, (h) forbid the oblations of brethrē which are at discorde to bee receiued, in the Church, or into the Treasurchouse.

(i) Ep. 1. ad
Heliōd.

As also in the next Canon, is reiect-ed the oblation of those which oppress the poore. S. *Hierome* (i) of Priests iath this sentence. *They line of the Aultar; but vnto me, as to an vnfruitfull tree is the axe putte vnto the roote, if I bring not my giste to the Aultar.* So haue we also in the afore-saide Councell of *Carthage* mentiō

(k) Carth. 4.
cap. 95. vide
Con. Valen.
1. cap. 4.
Agath. c. 3.
(l) Conc.
Gang. cap. 7.

of the offeringes (k) of the deade, which they had lefte in their wills to be made. And of the maner of disposing of these oblations, diuers orders (l) haue beene taken in the Church

Church, by diuerſe Councells and holy Fathers. And the yeerely oblations for the deade of which wee reade in *Tertullian*, (*m*) either muſt bee the oblation of the ſacrifice of the *MAſſe*, or this kind of oblation in the Church of which we haue ſpoken.

But more plainely to ſhewe this generall cuſtome of the Church: the very Acts of the Apoſtles, ſeme to cōmend this kind of offrings. For whē they brought al to the Apoſtles feet: (*n*) what fitter place for ſuch a religious action, than the Church? And when *S. Paul* willeth that on the (*o*) *Sondaies* euery one ſhould lay vp their deuotion of Almes, where is it thought more conueniently to haue bene done thā in the Church by theſe ſolemne offrings? and that ſeuere puniſhment of *Ananias* and *Sapphira* (*p*) for deluding the

& 8. Hier. in
ep. ad Dam.
de oblationi
bus Altaris.
Conc. Au-
rel. 1. c. 16.
Calixt. 2. &
Dam. apud
Grat. 10. q. 1
Simplicius
Papa ep. 3.
Gelaſ. ep. 1.
(m) De cor.
mil. cap. 3 &
de monog.
cap. 10.

(n) Act. 4. 35

(o) 1. Cor.
16. 2.

(p) Act. 5. 3.

the Apostles in their oblation, may very well be deemed to haue bene donne in the Church, especiallye wheras we haue such autorities for the antiquities of offeringes, which cannot be thought to haue proceeded but from the Apostles themselves.

(q) Decon-
secr. dist. 1. c.
omnis. Fiue hundred yeeres agoe in a Councell holden at *Rome* vnder (q) Gregory the 7. wee haue this decree.

*Let euery Christian procure at the solemnitie of Masse to offer somewhat vnto God, and to call to mind that which God saide by Moises. (r) Thou shalt not appeare in my sight empty. For in the Col-
(r) Exod. 23, 15.
Deut. 16, 17. lectes of of holy Fathers it manifestly appeareth, that all Christians ought according to the custome of holy Fathers, to offerre something to God. Wherby we gather the custome to haue bene far more auncient than this decree.*

what things Now what things were in auncient

cient times offered, is not hard to be gathered. For first it is not vnlkely that thos suppers which were made sometimes in the Church, sometimes neare vnto the Church, for the poore, and were called (s) *Agape* (as it were charities) were comprehended amongst other offrings: which seeme to haue remained vntill S. *Augustins* time, who bringeth as an obiection of *Faustus*, that (t) the Catholickes had conuerted the sacrifices of the *Gentiles* into *Agapes*. Which *Agapes* as may be gathered out of S. *Augustine* were both of fruite and of flesh, and of all ordinarie foode of man. And being in vse in *Africa*, his mother in *Milan* attempting (v) to practise it at the memories of Martyrs, as shee had done at home, was by S. *Ambrose* forbidden, not because it was cuill: but because there the custome of such

were offered
in the Primitiue Church

(s) 1. Cor. 11, 20.
Conc. Gang cap. 11.
Laod. cap. 27. 28.
Tert. apol. c. 39. Chry. ho. 27. in 1. Cor. See the Rhemes Test. vpon 1. Cor. 11, 20.
(t) Lib. 20. contr. Faust. c. 20. & c. 4.
(v) Lib. 6. conf. cap. 2.

such banquetinge in the Church was abrogated.

(x) Conc.
Affric. c. 4.

(y) In Esa.
55. & dial.
contr. Lucif.

(z) Tert. l. 1.
con. Marc.

(a) Serm. de
Elemosyn.
Iustin. apol.
2. vide Greg.
4. dial. c. 55.

1 (b) Fab. ep. 3

Secondly wee finde that sometimes in the Church the faithfull people (x) offered hony and milke, whiche was vpon *Easter* Eue, on which day to those that were baptised, were those two things giuen, or in some places wine and milke as witnesseth S. *Hierome* (y) and *Tertulliam* (z) Sometimes we reade of offering of corne and grapes as we haue touched aboue. Last of all we finde that the people solemnely offered bread and wine for the sacrifice: of which S. *Cyprian* (a) speaking to some negligent rich womē; saith after this maner. *Thou comest into the Church without sacrifice and takest part of the sacrifice which the poore hath offered.* Of which also there is a commaundement extant of *Fabian* (b) the Pope. That euery Son-day

day as wel by men as women there should be an offering of breade and wine, that by these offertnges they might be deliuered from the bands of their finnes. Which decree also is reade in the Councel (c) of *Matisco*. Wherby we may learne what effect the auncient Fathers attributed vnto these offerings. As generally *Vrbanus* the (d) first a most auncient Pope, calleth the Vowes of the faithfull, the prices of their sins, the patrimony of the poore, things giuen and dedicated to God. Yet now the custome of offering other thinges is ceassed: and the people remaining bounde to no ordinarie oblation, there being other sufficient prouision for the sacrifice, doth voluntarily offer in the sacrifice of the M A S S E either money, or candells.

(c) Cap. 4.
See before
of Almes
pag. 372.

(d) Epist. 1.

Now therefore what do our aduersaries

uerſaries reprehend in offerings? the geuing of Almes? but what is more commended in ſcripture, than Almes? the offering it in the church? where cā the members of Chriſt be more decently releued, than in the houſe of CHRIST? The ſolemnity of the offering? but that doth putte vs in mind to whom we doe it, rectifie our intention, edifie the wholle congregation, and honour Almighty GOD. The doing it for the honour of a Sainte? then may it be done euen by their conſent to the honour of Chriſt immediately: & ſo offerings may be made ſolemnly but not to Saintes. But we haue learned aboue, that Saints both may

See pag. 68. be and are to be honoured: As alſo we haue ſhewed of Images according to the true meaning and intention of the Church. So that they cannot in reaſon deny, but offerings may

may

may be made before an Image, and by that Image to the Saint. Vnlesse they will yet deny that we may honour Saintes at all: to which pointe we are not now to returne largely to discusse thesame: onely I will desire them to call to mind that Saint *Paul* writing to the *Philippians* (e) (e) *Phil. 2, 2* desireth the to fulfill his ioy, that they be of one meaning, hauing the same charity, of one minde, agreeing in one &c. Now if *S. Paul* willeth them and so earnestly intreateth them as may be seen in theepistle it selfe to fulfil his ioy whilest here he liued: by seruing of God in all maner of perfection: why may not *S. Paul* now require the like? or if they cannot yeeld that *S. Paul* hath so much traficke with vs as to demaund our duetifull behauour towardes Almighty God, for his ioye: why may not any deuoute person of his owne accorde,

Oo seeke

seeke now to fulfill *S. Paules* ioy in any maner of good and lawfull action? therefore if I will loue God: why may I not say: I will loue God to fulfill *S. Paules* ioy? likewise I will Fast, to fulfill *S. Paules* ioye: I will pray, to fulfill *S. Paules* ioye: I will go to the Church to fulfill *S. Paules* ioy: and (that which belongeth to our offerings) I will offer this almes for the ornament of Gods Church, maintaining of his Ministers or relieuing the poore, & this to fulfill *S. Paules* ioy, before whose Image I doe it, in whose Church and by whose intercession I hope my prayers shall be accepted: and last of all since that God will haue his Saintes whom he honoureth him selfe, (f) to be honored of all: why may I not without any superstition say: I will honour *S. Paul*; for to fulfill *S. Paules* ioye? For as God himselfe deseruing

(f) *Esth.* 6, 9.
Gen. 41, 43.

uing al kind of honour, and glory,
 doth iustly seeke that which is due
 vnto him, and therefore he saith * I ^{*Esa. 42, 8.}
 will not geue my glory to another:
 So is there nothing more confor-
 mable to his holye will, or of his
 Saintes who alwaies agree thereun-
 to: thā that to the Saints be yeelded
 that honor which God hath impart-
 ed vnto them: according to that
 of S. Paul: (g) *To whom honour, ho-* (g) Ro. 13, 7
nour. So that without all doubt by
 honouring S. Paul, we may fulfill
 S. Paules ioy. The same Apostle in
 like maner saith: (h) *Therefore my dea-* (h) Phil. 4, 1.
rest brethren and most desired, my ioye
and my crowne: so stand in our Lorde
my dearest. The Philippians therefore
 were S. Paules ioy and crowne, for
 the gloriousse paines which he had
 taken amongst them, for his notable
 examples, & continuall preaching.
 And is not S. Paules Doctrine yet

(i) Luc. 15,
7. 10.

extant? are not his examples liuely?
doe we not still reape the fruites of
his labour? Therefore if the Aun-
gells doe conceiue ioy (i) of a sin-
ner repentinge, whole conuerſion
coſt them no ſweate, no labour, no
tormentes: ſhall not S. *Paul* reioiſe
at the fruite ſpringing from his ior-
neis, from his writings, from his
Paſſions? and if he ſhal: may not I
deſire the ſame? and if I may deſire
it, may I not offer it; and wiſhe the
increaſe of his ioy, which I knowe
he muſt needs haue by ſuch workes
done by his exhortation, or for his
imitation? and what other workes
can we doe, or uſe we to doe to the
honour of a Sainte: then in doing
a worke acceptable to God, to de-
ſire that God be ſanctified in that
Sainte, and to delight in the glory
and honour of that Sainte, beeing
readie as much as in vs lieth if it
were

were possible, to augmente Gods glory and his Saints felicitie, which in effecte is no more, than to say as Christ as taught vs, *Sanctificetur nomen tuum: Hallowed be thy name.* But these men with whom wee deale, and against whom wee dispute, as they haue malitiouslye geuen the people to vnderstand, that we honoured dumme stockes and stones in steede of Saintes: so haue they as blasphemouslye endeuoured to perswade, that the Saintes themselves in heauen bee in effecte nothing but dumme and deafe stocks and stones; taking way from them all knowledge of our estate, and all communication of them with vs, and of vs with them, as though we were not members of one bodie, or as though they were not intelligent soules, now not depending of their bodies, nor requiring cares or eies

or nearenes of place to heare or see our affaires: Finally so depriving them of al honour, that if they were here amongst vs, euen as gloriouse as they are in heauen: yet woulde they neither vouchsafe them cappe nor knee. But we will conclude this point of Vowes and offerings with one sentence of the * Prophet *Isa. 19, 21* comending vnto vs both together: who speaking of the lawe of Christ faith: *They shall worship him in sacrifices and in giftes, and shall make Vowes to our Lorde, and pay them.* And wee truely knowe that what is done vnto Gods Saints is performed in the to God him selfe.

IIII

Howe shall we aunswere those which repute these Ieweish Ceremonies?

THere is one common refuge, which because it is vsed by Heretickes as a lurking corner not on-
lie

lie in this matter, but also in manie others: we must needes dispossesse them of. For if we dispute of Priests, of Sacrifice, of Aultars, of Holidaies, of Vowes, of Holy-water, & infinite other thinges: they presently runne to the Lawe of *Moyses*, & say that those thinges were lawefull in that estate: but that to vse them in the Lawe of grace, were to returne to *Ieweish* ceremonies. So that in this manner they smothely shifte themselues of all places of the olde Testament, and withall cast a great miste before the eies of the simple, as though indeede we tied them to those olde figures and shadowes of thinges to come, whereas now the worke of our Redemption is fulfilled. And yet on the other side, it is a woonder to see, how these enemies of *Ieweish* ceremonies make vs still subiecte to the yoake of the Lawe,

denying vnto the child ren of G o d
 the sufficiency of Gods grace to ful-
 fill the same, stil leauing vs our olde
 stonie (*a*) heart, which G o d did
 once mollifie, by his spirite sent a-
 mongst vs (*b*) when he condemned
 sinne, that the Iustification of the
 Law might be fulfilled in vs. Which
 which indeede is cleane to take a-
 way Christian liberty. God graunt
 that in time it growe not to an open
 profession as wel in deedes, as some
 of their M A S T E R S haue vttered
 in words, that the (*c*) 10. Cōmaun-
 dements belong not to a Christian,
 & so to a generall liberty of allicen-
 tiousnesse. Vnderstand therefore
 (*good Reader*) that there were three
 kinde of Lawes (*d*) vnto which all
 the oulde Lawe may bee reduced.
 For there were Ceremoniall, Iudi-
 ciall, and Morall Lawes. The first
 consisted in matters appertaining
 to

(a) Ezech.
 36, 26. et. 11,
 19.

(b) Ro. 8. 4.
 Ro. 6, 17.

(c) Luther
 verie ofte
 hath affir-
 med it. See
 Conc. Trid.
 sess. 6. c. 19.

(d) Deut. 4,
 13, 14. et. 6. 1

to their religion: The second, in the particular Lawes of policy & ciuill gouernment of that countrey: The thirde, in the very Lawe of nature common to them & to al mankind, which was wholly comprised in the 10. Comaundements. For the 10.

Commaundements (e) contain on-
ly the Lawe of nature, except that
of the Sabbath: which although it
were partely naturall in that we are
bound sometime euen by the Lawe
of nature religiously to honor God:
yet the determination of one daie
in a weeke, or of one day more than
another was ceremonious, & there-
fore nowe changed into Sunday.
Nowe certaine it is, that the Lawe
of *Moses* is (f) abolished & euacu-
ated, and beeing fulfilled by Christ
our Priest, hath giuen place to a new
Lawe, and to a newe Priesthoode.
Wherefore of these three kinde of

(e) Iren. lib. 4.
c. 31. & 32.
Tert. lib. de
idolat.
Aug. lib. 15.
cont Faust.
cap. 4 & 7.
lib. 19. c. 18.
lib. 3. cont.
2. ep. Pelag.
cap. 4.

(f) Heb. 7.
12.
2. Cor. 3, 7.

Lawes, the first and second doe not bind at al: the third bindeth, but not as the Lawe of *Moyses*; but as the Lawe of God, written long before it, was giuen vnto *Moyses* (g) in euery mans harte: and as the Lawe of our new Lawemaker, renueing those same commaundementes in *SION* (h) and in *Hierusalem*; the other of (i) *Sina* becing cast out. But although the other two kindes doe not binde vs at all: yet are they not fully both a like. For the iudiciall Lawes truely may be indifferently by any countrey accepted as Lawes to binde that countrey. As it may by Parliament be agreed that Adulterers (k) be stoned, that (l) an eie for an eie, & a tooth for a tooth: that is, that the accuser which is not able to prooue a crime obiected, be punished with that punishment which he would haue procured for the other

(g) Ro. 2, 15.

(h) Esa. 2, 3.

(i) Gal. 4, 30.

(k) Io. 8, 5.

(l) Exod. 21,

24.

Deut. 19, 20

ther, and that he which maimed another, be himselfe maimed in the same member. And the reason of this is, because God beeing the most wise Lawemaker which may be, and the most skilfull of all equitie & iustice: there can be no doubt but that Ciuill Lawe which was by him made and geuen to his people, may iustly (if so it seme good to the Rulers & Magistrates) be brought into the custome of any other Countrey. And so although pilferinge Theeues be now hanged in our countrey, as in others: yet may we bring in for the a more milde punishmēt, that so they bee not putte to death any more, as they were not (*m*) in *Moises* Lawe: and yet not *Iudaise*: So long as we doe not obserue it as a Lawe by *Moises* established, but onely binding vs for the generall consent of those who maye make Lawes

Vide Ioseph
lib. 12. antiq.
cap. 13. &
Instit. de in-
jurijs parag.
Pœna.

(*m*) Exod.
22, 1.
vide Authēt.
col. 9. constit
134.

(n) Tua nos
de decimis.

(o) 1. Cor.
10, 11.

Lawes in our countrey: after which
maner in our countrey we doe still
retaine the Iudicial Lawe of *Tythes*:
as also the prohibition of Mariage
in certaine degrees, which by the
Lawe of nature were not forbiddē.
True it is, that (o) every thing hap-
pened vnto the *Iewes* in figure: for
asmuch as the wholle state of that
people, was figuratiue of things to
come: but the principall ende of
these iudicial Lawes was the peace-
able politicke gouernment of their
countrey, & so vsed by vs with that
intent and not to figure Christ as to
come, or accepted as from *Moyses*
his autoritie now abolished: as wee
haue saide: they are no doubt law-
ful & good. Thus much of the iudi-
ciall Lawes. But among the ceremo-
nial Laws, some indeed there were,
which had no other relation to sig-
nifi,c Religion but only in respecte
(p) of

(p) of Christ to come: as circūcision (p) Aug. ep. 19 ad Hier.
Sancta Sanctorum, & bloodie sacrifices: which signified the deathe of Christ, and the circumcision of our hartes, which he by his bloode was to procure. And these to practise and allow, is most detestable, & (q) (q) Gal. 5, 2.
 a disanulling of the faith of Christ. Other ceremonies ther were which although they might in that people signifie things to come in the lawe of Grace: yet, this was not their proper nature, but onely in respect that they were in that people, whos state was nothing but a figure. For of their owne nature (r) they had (r) Vide Leonem ser. 7. de ieiun. 7 mensis.
 in them selues a morall goodnesse and did signifie a subiection toward God, and gaue ornament & comelineesse to his seruice. And these so long as they be not taken as binding by the force of the olde Lawe, but only brought from thence, as proportionio-

(s) 11. Cor.
14, 40.

portionable both to the naturall
duety wee owe to God, and fitte
for the better order in matters of re-
ligion which *S. Paul* commendeth
(s) may be and alwaies haue bene-
fited in the Church. Such are the
ceremonies of Churches, Aultars,
Candells continuallye burning in
the Churches, Offeringes, Chur-
ching of womē, & abstaining from
seruile workes vpon the Sondaye.
for in this respect of working, that
Commandemēt was ceremonious.
For certain it is that we may honor
God although wee worke. And so
we see among Christians that cere-
mony not to be kept in such rigour
as it was by the *Iewes*: because the
Church renewing that ceremonie,
onely forbiddeth seruile works, but
not trauailing nor riding, and con-
sequently not the labour of beastes
and such like.

To

To conclude all therfore in fewe
 wordes: the (t) Lawe of the *leues* (t) Aug.cp.
 (in as much as it is Ceremonial and 8.9.19.
 Iudiciall, is *Mortua*, that is, Dead: Hier. cp.89.
 for to vse the word of holy doctors:
 for that it bindeth not. But it is not
Mortifera & perniciofa: that is, dead-
 ly, or bringing death to those which
 vse the particular Lawes therof; but
 in respect of such ceremonies which
 are not founded in the very Law of
 nature, but only instituted either by
Moyses, or before his time, to signifie
 Christ as yet to come. Such are not
 kneeling in praier, lifting vp of hands
 or cies, knocking of the breasts, and
 finallye that which wee spoke of,
 Voweing & Offering. Which may
 euidently be proued, for that it was
 the generall custome of all nations,
 in which hath at any time beene the
 honour of the true God, & is read
 in the Scripture to haue beene vsed
 by

(v) Gen. 28, by (v) *Iacob*, before *Moises*. And
 20. for more confirmation of this, let it
 bee considered, howe the very A-
 (x) Aa. 15. postles of Christ retained (x) & ne-
 cessarily imposed vpon Christians
 the Ceremony of abstaining from
 bloode and strangled: yet not to be
 obserued as hauing the force of a
 Lawe from *Moises*: whereas they
 expresly say that themselues impose
 it:) But only for a charitable knit-
 ting (y) together of the *Gentiles* and
Iewes, who for their long custome
 at that beginninge would abhorre
 those meates which they had before
 esteemed as vncleane.

y. See Saint
 (Augustine
 and Saint
 Hierome of
 this matter.

Lette it therefore remaine, that
 these things aboue spoken of, nei-
 ther are *Iewish* ceremonies but com-
 mon to al true Religions of all ages:
 & if they had bene *Iewish*, yet might
 they hauing no necessarie significa-
 tion of our redemption as to come;
 be

be holesomely instituted and commanded by Christ his Church. I say of our Redemption to come: For we in our Ceremonies and Sacramentes for the most parte haue three manner of significations: of thinges past, of thinges present, and of thinges to come. Our sacraments signifie the death of Christ as past: the grace of God by them presently wrought in our soules: and euerlasting glory the effect of Gods grace which in time shal be reuealed in vs.

So CANDELS burning in the Church, euen in the day-time, especially at the Gospel, doe signifie the light of the Gospel (a) brought into the worlde by Christ: the light of grace shining in the hearts of the liuely members of Christ: and the euerlasting light of Heauen. So Holy-water putteth vs in minde of the washing away of our sinnes by

Pp

Christ

(2) S. Tho.
par. 3. qu. 60
artic. 3.

(a) Io. 1.

Christ his death, applied vnto vs in
 BAPTISME: signifieth the present
 washing of our Soule, which wee
 ought to procure by contrition of
 hart: & the perfecte washing away
 of al filthes when God shal bring vs
 being purged from all iniquity into
 (b) his holy place, where none can
 be receiued but hee that hath inno-
 cent handes, and a cleane heart. So
 may wee discourse of other holyc
 ceremonies vsed in Gods Church.
 And it is no maruell though in our
 state we haue some figure of things
 to come. For (c) wee haue not as
 yet attained to that which is perfect,
 but onely to that which is in part:
 nowe we walke by Faith, and as it
 were wee see by a glasse in a darke
 sort: but not yet in likenesse face to
 face. Wherefore Christ himselfe
 by his rest in the Sepvlcher, signifi-
 ed the rest of Heauen: & although
 the

(b) Apoc.
 21, 27.
 Psal. 23, 4.
 & 14, 2.

(c) 1. Cor.
 13, 10.

the Sabbath bee taken away : yet haue we the celebration of the Sunday (d) signifying the blessednesse of Heauenly rest. The reason of this is, because of all those things which Christ caused and deserued by his Passion: some are nowe fulfilled: as the price of our redemption, & the benefites of Gods grace, Faith, Hope, & such like things: but yet ther remaineth the principall, which is, Iudgement & Glory. Wherefore meete it was that those Cceremonies which signified all those things as to come should cease: and others should be ordained which might both signifie the benefites already obtained, and nourishe our hope with the representing of the good things to come: which being once had, all ceremonies shall cease. As S. Ihon did insinuate (e) vnto when he said.

(d) Aug. lib.
22. ciu. c. 30.
& ep. 119.

(e) Apo. 21,
22.

And a Temple I sawe not in it, for our

Pp 2

Lord

Lord God Omnipotent is the Temple of it and the Lambe. And those which now mislike the Churches ceremonies and orders vnlesse they repent (which God graunt) shall not onely be without ceremonies, but with
 * Iob 10, 22 out all order & with * sempiternall horror and confusion.

V

What testimonie haue wee of Candells burning before Saints Relicks or Images, in places of Pilgrimage?

BEcause we haue hitherto defended offeringes at the memories of Saintes, and one most ordinarie offering is a burning Candell: it is necessary that we speake somewhat hereof. If any ornamentes be conuenient for the House of God, as both the light of natural reason and the example of the olde testament doth teach: (a) there cannot bee
 founde

(a) Ex. xl. c.

founde or conceiued, anye either more excellent or more fitte, than the ornamente of lightes, or Candelles. The first thing which GOD made was light: Light is a qualitie which bewtifieth all things, and of nothing can be defiled: it is so nere vnto a spiritual nature, that it is only amongst all diuisible accidents produced in a moment: nothing more swift thā light, nothing more pearcing: whereas it penetrateth most thicke bodies, as of Christal, glasse, Ise, yea & the very heauens which as *Iob* (b) saith be solide & firme as if they were forged of brasse. The *Aegyptians* who did with forceable likenesses expresse euery thing: by the lighte of a Lampe represented life: whereas Life the moste pretiouse thing in this worlde is nourished by naturall humiditie, as the most excellent qualitie of the light,

25. & sequ.
Num. 7.
1. Par. 28. &
29.
2. Par. 3. & 4.
& 5.

(b) *Iob*. 37.
18.

is conserued by oile. Yea in all ciuill conuersations there is a kinde of ciuill reuerence yeelded vnto lighte, when at the bringing in of light we vse to salute one another. And that which is most to be wondered at; those which are not ashamed of any vice or filthinesse, yet ordinarilye are as it were ashamed of light: and being neuer so solitarie, yet are desirous not to haue so pure a witnesse of their impurity. So that euen literally we may say as our Sauour hath said: (c) He which doth euill hateth the lighte. But now if wee should runne ouer the wonderfull dignities and excellencies attributed vnto Light in holy scriptures: we should farre exceed the limittes of our intended breuitie. God him selfe (d) is Lighte: his (e) House where hee dwelleth is Lighte; his Lawe (f) is Light; his word (g) is Light

(d) 1. Io. 1, 5.

(e) 1. Tim. 6,

16.

(f) Pro. 6, 23

(g) Ps. 118,

104.

Light; his (*h*) garmentes are Light; (h) Ps 103, 1
 his (*i*) Angells are Light; his Apo- (i) Heb 1, 7.
 stles (*k*) are Light; Finally his (*l*) ser- (k) Mat 5, 11.
 uauntes are children of Light; as (l) Io. 12, 36.
 contrariwise the seruantes of ini-
 quitie, doe continually (*m*) walke (m) Io. 8, 12
 in darkenes, because they loue dark- & 3, 19.
 nes more than light.

Now if Heretickes cannot abide
 Lighte in Gods Churches; what
 meruaile? for what society is there (n) 2. Cor. 6, 14.
 betweene light and darkenes? they
 haue forsaken the Lighte of Gods
 Church, which although it stand (*o*) (o) Mat. 5, 14.
 vpon a hill; they wil not see; they seeke
 to couer Gods trueth vnder (*p*) a (p) Ibidem
 bushell: they carry about with the vers. 16.
 the eies of an owle, which beeing
 more familiar with the darkenes of
 the night, then the glorious beames
 of the Church, which is chosen as
 (*q*) the Sunne; cannot open them- (q) Cant. 6, 8.
 selues to beholde the truth. G o d

* Dial. 7. de
repub.

(r) 2. Pet. 2,
17-1

graunt that once hauing cast away their stubborn wilfulnes, they may know themselues miserably to haue conuerfed so long in a more horrible hole and dongeon * then was that of *Plato*, where seeing nothing but false shadowes of thinges, they neuerthelesse condemne and hate those which go about to open vn-to them the true light, and procure as much as in them lieth that their *Aegyptian* darkenes being cast away in this life, they may escape the (r) mist of darkenes reserued for such as persist in their estate, in the other.

(s) Exo 25,
31. & 27, 20.
3. Reg. 7,
49.
(t) In Litur.

For we haue in this pointe of the vse of Lightes in the Church, testimonies of scriptures & of Fathers. Scriptures, in that wee reade God himselfe to haue ordained perpetuall Light in his (s) Temple. And amongst the Fathers: first *S. Chrysostome* saith: (t) that the Priest goeth

eth to the Aultar, his Minister going before him with Lighte: The *Acolites* (v) office was alwaies in the Church to light the Torchcs in the MASSE time at the Gospell and at the oblation.

(v) Conc. 4.
Carth. c. 6.
Isid lib. 7.
etym. c. 12.
Ordo Rom.
MicroLc. 11.

To which S. *Augustine* in the Councell of *Carthage* geueth witnesse. And least any should thinke this to haue bene only in the night: certaine it is that according to the auncient custome of the Church:

MASSE was neuer (x) said in the night, excepte thrise in the yeere.

(x) Walfrid.
cap. 23.

That is vpon (y) *Christmasse-Night* *Maundy-Thurseday* and *Easter-Eue* at night: for at other times it was not ordinarily begone before the third houre of the day. Wherefore those Torchcs of which S. *Athanasius*

(y) Teleph.
ep. ad vniu.
cap. 2.
Leo. ep. 79.
vel. 81. c. 2.

(z) maketh mention, when he chargeth the *Arians* with sacrilege, for offering the torchcs of the Church

(z) Epist. ad
omnes Or-
thod.

vnto Idols: were no doubt such as in the time of Masse and speaci- ally at the Gospell euen in the mid- dest of the day were lighted, as also

(a) Contr.
Vigil.

(a) Saint *Hierome* doth affirme.

Nowe if lights are fit ornaments for a Church: thā may they adorne the memories of Saints, & be set before Relickes & Images, in signe of ioy of the Saintes glory: to put vs in minde of the light of grace, & glorie brought into the worlde by Christ, professed and preached by them: to stirre vs vp to such a kinde of life, as may (no otherwise than in them) shine to al mē, to the glory of God: finallie for a certaine honour to the Saints themselues. But of this matter wee will heare S. *Hierome* speake, (b) who propounding *Vigilantius* his obiection in this same matter, saith. *We see almost the custome of the Gentiles vnder pretense of Religion to be*

(b) Contr.
Vigil.
Vigilantius
his obiection
on against
Lights.

be brought into the Church: that whilest the Sunne doth shine, great heaps of torches are kindled: and wheresoeuer there is I knowe not what duste, inclosed in a little Vessell, and couered with some pretious cloath: they kissing doe worship it. These men forsooth yeelde great honor to most blessed Martyrs, who they thinke may bee lightened with filthye torches, whereas the Lamb which is in the midst of the throne, with all brightnesse of his Maiessty doth lighten them. This spoke *Vigilantius*: how like vnto the *Caluinistes* of our time: the Reader shall iudge. Now *S. Hierome* aunswereth it so, that wee may perceiue that his opinion was that Candels were neuer sette before Relickes but in the night, when the people were come together to watche at the memories of Saintes, vpon their Eues. And that then it was only doone for that necessity, not for any honour to the
 Sainte.

Sainte. Not that *S. Hierome* did not acknowledge honour to be due vnto Relickes, for as we haue saide before: in this very booke against *Vigilantius*, he constantly auoucheth it: but because he had not as yet bene cōuersant in places where this kind of honour was shewed vnto the Saintes. For if hee had euer scene it vsed in the day: than must it needes haue bene for a signe of ioy & honour to the Saintes, which he heere denieth to haue bene the intent of the Church. Yet that this custome was in other partes of the world, far from *S. Hierome*, as in SPAIN & FRANCE, where *Vigilantius* liued: we may gather manifestly, both by his obiection, & out of others who we will alleadge. Yea *S. Hierome* himselfe, although he seeme not to acknoweledge any general custome of the Church in this point: yet
doth

doth he commend the zeale of who
 foeuer might perchaunce in some
 place vse the same, euen to honour
 Saintes thereby; comparing their
 deuotion to that of MARY MAG-
 DALEN, when shee powred the
 ointmente vpon our Sauour, and
 was by him defended from Iudas
 his hipocrisie. *So whofoeuer doth light
 torches (saith he) hath a reward accor-
 ding to his faith. Whereas the Apostle
 saith: Let euery one abounde in his owne
 sense. These men dost thou call Idolaters?
 We al (I confesse) which doe beleene in
 Christ, came forth of the error of Idola-
 trie. For we are not made Christians by
 birth, but by regeneration. And because
 we once worshipped Idolles, must we not
 nowe worshippe God, least we may seeme
 to worship him with the like honor with
 which we worshiped Idolles? That was
 doone vnto the Idols, and therefore must
 bee detested: this is doone to Martyrs,*
and

and therefore must be admitted. For
 euen where there are no Relickes of Mar-
 tyrs, in all the East-Churches, when the
 Gospell is to be read, Lights are kindled,
 euen the Sunne shining, not to drine a-
 way darkenesse, but to shewe a token of
 ioy. Wherefore those Virgins (c) of the
 Gospell haue alwaies their Lampes bur-
 ning: And to the Apostles it is said: Let
 your loines bee (d) girded, & burning
 Candels in your hands. And (e) of
 Iohn Baptist: Hee was a Candle burn-
 ing and shining: that vnder the type of
 corporal light, that light may be shewed,
 of which we reade in the Psalter: (f) A
 Candell vnto my feete is thy worde, O
 Lord, & a light vnto my pathes. Thus
 farre Saint Hierome.

(c) Mat. 25.

(d) Luc. 12,
35.

(e) Io. 5, 35.

(f) Psal. 118,
104.

(g) Lib. 5.
cap. 36.

Theodoretus (g) reporteth of the
 translation of Saint Chrysostoms bo-
 die made in his time: in which the
 whole mouthe of the straite called
 Bosphorus: was couered with candels
 burning

burning, the boates being so many that the sea seemed to be firme land.

The same (h) Author testifieth the like honours to haue been shewed to that Saint in his life, when in the same place the people met him with burning torches at his returne from banishment. (h) Ibidem
cap. 34.

Saint *Paulinus* (i) giueth testimony of many Candles, burning night and day, before S. *Felix* his body. (i) Natal. 3.

In S. *Peters* Church at (k) *Rome*, burned a Lampe continually, as witnesseth S. *Gregory*. (k) Lib. 3.
dial. c. 24.

And (l) *Germanus* the Patriarch of *Constantinople*, reporteth the like deuotion to Images. (l) Lib. 7. ep.
2. ap. 14.

S. *John Damascen* (m) writeth of Lights before S. *Simeons* Image. (m) 3. De
Imag.

In the history (n) also of the Image of our Sauour at *Edessa*, of which we spake before: wee reade of a Candel burning before it. (n) Vide hist
scrip. a Con-
stantino
Porphy.

Finally

(o) In vita
Siluestr.

Finally *Constantine* the great, offered to the Relickes of SS. *Peter* and *Paul* many Candel-sticks, & ordained that there shoulde be maintained many Lamps continually burning. The like vnto which is to bee seene in a Donation made by Saint *Gregory* to Sainte *Peters* Church in *Rome*: which being cutte in *Marbell* from very auncient time is now extant in the Porch.

These things therefore, & many other which might be brought doe evidently shew that which we purposed. That is, that as al other Ceremonies be holefomely obserued in the Church, to represent vnto vs the benefites of God, and to shewe our duty and subiection towards him: So also this of Candels is most profitably retained: to shewe our ioy & exultation in Christ: to represent vnto vs the light of Heauē:

to

to put vs in minde of the light of the grace and Gospel of CHRIST; to stirre vs vp to walke like the children of light: finally, (that which is an inuincible argument) to * shew vs that in an external signe: of which the Scripture yeeldeth vs so manie signes in writing. Foras wee maie by reading the Scriptures, put the people in min de of these excellent significations of light: so may wee also by shewing the thing it selfe, after a réuerend & solemne maner, admonishe them of the same light, and stirre them to a deepe and earnest consideration of their dueties: Whereas writings are but signes of the things theselues: & as a *Heathen Poet* saith. *Segnius irritant animos demissa per aures, quam quæ sunt oculis subiecta fidelibus.* More slowly do those thinges moue the minde which are hearde, than those which are seene.

* See' Sainte Hierome cited before.

(p) Horat. in arte Poet.

VI

*How is it voide of Heathenish superstition,
that we aske in Pilgrimages diuerse
things of diuerse Saints.*

(a) S. epag.
605.

THIS is another obiection of our
aduersaries, whereby as before
they charged vs with *Judaisme*: so
nowe because the *Heathens* vsed ce-
remonies, often-times not vnlike to
ours: they inferre, that wee are pro-
fessours of *Paganisme*. But this was
long since aunswered by (a) *Sainte*
Hierome cited here immediately be-
fore, when he said, that for the same
reason wee must not worship God,
because the *Gentiles* vsed to worship
their Gods. And *That was doone*
faith he, *to Idolles & therefore must be*
detested: This is doone to Martyrs, &
therefore is to be admitted. The like al-
so doth (b) *S. Augustine* aunswere
to *Faustus*, reprehending the honor
of

(b) Lib. 20.
cont. Faust.
cap. 21.

of Martyrs, as though we made the Idols: For, saith he, we must not therefore contemne & detest the Virginitie of NUNNES, because there were in times past Virgins consecrated to Vesta. True it is, that the diuel who euer since the begining hath had a desire to be like the highest: hath alwaies studied to transferre the rites and ceremonies of Gods people to his abominable Idolatries. So witnesseth the holie Scripture, (c) reporting that in the time of the *Machabees*, out of the sacred bookes of the Lawe, the *Gentiles* did search out a similitude of their Idolles.

Whence it proceedeth that the *Gentiles* superstitions were like to holie ceremonies.

(c) 1. Mach. 3. 48.

So also witnesseth (d) *Tertullian*. Hence was it, that as the same *Tertullian* affirmeth, the *Gentiles* hadde many superstitions, much-like vnto our Sacramentes: as a kind of Baptisme, & a certaine mysticall Bread: taken no doubt from the *Iewes*; whose

(d) Lib. de perscript.

waters of expiation, and breade of proposition, gaue the *Gentiles* occasion of an Apishe and Sacrilegious imitation. Nowe what meruaile, if the *Jewes* Ceremonies being so like ours, as that they were purposely instituted to presignifie them: the *Gentiles* superstitions imitating the *Jewes*, doe somewhat also resemble our holy Ceremonies? Whereas hereof it must needs followe which

(e) Lib. 20.
cont. Faust.
cap. 21.

(e) Saint *Augustine* saith: that as the *Jewes* religion was *A fore-telling presfiguration* of our trueth: so the *Gentiles* must be *An erroneous imitatio* of the same. Such kinde of reasoning therefore, by which our Ceremonies are condemned, for the *Gentiles* vsing the like: is to be hilled at: and aunswere is to be made, with Saint

(f) *Ibidem.* *Augustine* (f) that as in Virginitie it much importeth, to whom it is Vowed and performed; whereby
our

our *NUNNES* differ from the *Ve-
stalles*: so also doe the outwarde *Ce-
remonies* of *Gentiles*, far differ from
ours in their contrary ende and in-
tention: they beeing to the honour
of the Diuell; & ours to the honour
and exaltation of Gods holy name.

Now for the matter it selfe: True
it is, that to aske one thing particu-
larly of one Saint so that we thinke
that the Saint cannot aswel obtaine
all; (whereas the Saintes geue no-
thing of themselues, but by their
intercession obtaine of God what-
soever he himselfe is able to geue,
which is every good and perfecte
gift:) were a superstition much to
be condemned, and vtterly to bee
banished from all Christian minds.
For after this maner had the *Gentiles*
Gods for every thing, whom they
had so tied to their severall dueties
and tasks: that the Goddesse of the

We maie
aske every
thing of eve-
ry Saint.

(g) Aug. l. 4.
c. 11. cap. 8. &
17.

(g) corne yet vnder the earth could not meddell with the same nowe sprong: nor she that had the charge of the corne in the fiede, could take the protection therof in the barne: and such other infinite follies. But among Christians neuer was there any such opinion, but that of any Sainte one might aske any gifte or benefitte lawfull to bee asked or looked for from God. Yet hath there bene and there is also a laudable and Godly custome: of one Sainte to aske one thing especially, and of another to demaund another: not for any imbecillity in other Saints: nor for any imperfection in that Sainte to whom we pray: but for diuerse Godly and lawfull causes: as here we will declare.

We aske
one thing
of one Saint
rather than
of another.

I

(h) 1. Cor. 4.
16. & 11, 1.

The first reason may be the imitation of the Saint, for *S. Paul* commaundeth (h) that we imitate him and

and other Saints. Nowe certaine it is that there be diuisions of Graces; (i) God geuing to euery one as he willeth. Euery Sainte excelleth in some one giste or other: wherfore the Church applieth that sentence of the *Ecclesiasticus* spoken particularly of *Abraham*, to euery Bishop & Confessor, & consequētly to euery Saint: (k) *There was not found any like vnto him.* So that of so many diuer-
 sities of infinite Saints vnlike one to another in the mesure of graces, yet tending all to the ende of the loue of God: there ariseth that bewtifull (l) ornamēt of the spouse of Christ, exceedingly delighting his heauenly eies, & those* diuerse Mansions in Gods house agreeable to their diuerse desertes. Now then what absurdity can ther be if for patience; I pray to *Iob*: for Faith; to *Abraham*: for seruour in Praier; to *Elias*: for

Phil. 3, 17.

1. Thef. 1, 6.

1. Thef. 2, 14

2. Thef. 3, 7.

Heb. 6, 12.

& 13, 7. (ii)

(i) 1. Cor. 13

(k) Ecclef.

44, 20.

(l) Psal. 44,

12.

*Io. 14, 2.

teares of Penance, to *Mary Magda-*
len: for charitable diligence in Hof-
 pitalitie; to *Martha*? and so of ma-
 ny other vertues in which the scrip-
 tures doe particularly exhort (m) vs
 to their imitation. Or may I not (n)
beholding the end of their conuersation,
 and that which did moſte ſhine in
 them, demaund of God that ſpea-
 ciall vertue in which they did excel?
 Nowe therefore thus doe I ioyn
 with our aduerſaries. Imuſt imitate
 in one Sainte one vertue more than
 another: Therefore I may deſire of
 God in memory and imitation of
 the Sainte that vertue rather than a-
 nother: Againe whatſoeuer I may
 aſke of God: I may alſo aſke of a
 Sainte, according to the true mea-
 ning of praier to Saintes; not as to
 the principall geuers, but as to our
 interceſſours for euery good giſte:
 euen as it is in the who living here
 pray

(m) Iac. 5.

11.

Judith. 4, 13

(n) He. 13, 7

See Amb. l.

de offic.

Basil. ep. ad

Greg. Naz.

pray for vs: But I aske of God the imitation of a Sainte in a particular vertue more than in another: therefore I may aske of the Sainte himselfe that particular vertue: and of another, another.

Hence for diuerse states of men, *Patrons* may there bee chosen diuerse Pa- *of diuerse* trons: because of the laudable con- *states of* uersation of some Saintes in euery life.

degree. Saint *Ioseph* was a Carpenter, S. *George* a Souldier S. *Anthony* an Heremite, S. *Edward* a King, S. *Cofmas* and *Damian*, Phisitions, S. *Anne* a paterne for married foulkes, our Blessed *Lady* for Virgins. Although in this moste excellent Queene of Angells, there hauing bene (o) all (o) Eccles. 24. 25. grace of life and verity, and her life hauing bene (p) a discipline and in- (p) Amb L. 2. de Virg. struction for all sortes of men: God hath shewed more abundantlye his greatnes * than in any other cre- * Pro. 31, 29

(q) Luc. i,
48.

*Our Lady of pittie,
ty, of grace, &
such like.*

*Patrons
of Countreys.*

ature. For according to that moste true prediction of her selfe: (q) *All generations shall call me blessed.* shee hath particularly in the Church of God, in consideration of all maner of benefitts receaued from her: obtained those names. Our *Lady* of pittie, our *Lady* of grace, our *Lady* of comforte, our *Lady* of peace, &c. how truely & religiously each Catholicke harte feeleth: but the senselesse stony minds of hereticks cannot but scoffe at the same to their vtter confusion at the last. But we shall haue the one day as well taunte the like names of God: who although he be but one most simple essence, yet is called diuersly. The God of Comforte, of Mercie, of Hope, of Strength & such like. And not onely particular states of men, but also particular countreys may haue their speciall Patrons. God hauing promised

mised (r) that the Saintes shall bee (r) Mat. 22, 30.
 like Angells: and therefore no (s) (s) Dan. 10, 13. 21.
 doubt haue protectiō of the world. Hieron. in 34. Ezech.
 Yea God gimselſe expreſly hauing
 promiſed them that they ſhall haue
 power ouer nations (t) & that they (t) Apoc. 2, 27. & 5, 10.
 ſhall rule them. But the cauſe of
 the attributing certaine countreys
 to the gouernment of one Sainte
 more than another, moſt ordinari-
 ly is the deſire of imitation of that
 ſpeaciall Sainte either becauſe of
 his profeſſion in his life, which the
 countrey doth ſpeacially embrace,
 as of a Souldier or Merchaunte: or
 becauſe the (v) Sainte hauing li-
 ued there, hath there eſpeaciallye (v) Leo. ſer. 1
de SS. Pet. et
Paul. calleth
theſe two
Apoſtles the
ſpeciall Pa-
trons of
ROME.
 leſte liuely examples of his notable
 vertues.

A ſecond reaſon of this matter may
 be, the diſpoſition of almighty God:
 who as we before rehearſed (x) out
 of Sainte *Auguſtine*, worketh ſome
 Mira-

II

(x) Ep. 137.
ad Cler. &
pop. Hipp.

Miracles in one place & not in another: & consequently by one Saint and not by another. Wherefore if it please his diuine Maiestie to shew some wonder by any Sainte: then doth the deuoute people take occasion not without the inducement of God himselfe: in like miseries to haue recourse to the same Sainte for conuenient remedie. Of this wee haue in the Scripture it selfe some figure and example. **D A-
V I D** mighte haue offered in diuerse places Sacrifice for the appeasing of Gods wrath: but (y) only in the Courte of *Ornan* he deserued to see the Angel put vp his sworde. *Iobs* friends by *Iobs* (z) Sacrifice onely founde mercie. If wee seeke reason hereof: it was onely Gods pleasure. What shall wee say of diuerse (a) Sacrifices ordained by God for diuerse finnes? And yet one Sacrifice

(y) 1.Par.
21,27.

(z) Iob. 42,
9.

(a) Leuit. 4.

fice might haue sufficed, if so it had
 pleased the Author thereof. Some
 diuells are cast out by the Disciples:
 others by Christ (*b*) alone. Yea we ^{(b) Mat. 17,}
 reade of S. *Anthony* (*c*) that when ^{16.}
 he could not cast out a Diuell, hee ^{(c) In Vita.}
 sent the possessed party to his Disci-
 ple Saint *Paul* called the simple: by
 whom he was deliuered. The cause
 of which thing if we should impute
 to the greater holinesse in the one,
 than in the other: wee shoulde pre-
 sumptuously behaue our selues to-
 wardes both. The only cause there-
 fore is to bee referred to the will of
 God, who beeing the Lord of all ri-
 uers: yet sheweth himselfe more
 mighty in *Iordan*, than in (*d*) *Abana* ^{(d) 4. Reg.}
 and *Pharphar*, riuers of *Damascus*. ^{5, 12.}
 We haue also a custome in the Ex-
 orcismes of the Church, to charge
 the Diuell to disclose by whom he
 may be cast out: for no other cause
 doubt-

doubtles, than because God according to his diuine Councell & purpose giueth a limited strength vnto those infernall spirites, which maie so farre preuaile as he permitteth, & no farther. Of this we haue a proofoe in *S. Hilarions* life. Who beeing secretly gone into *Sicily*, was disclosed by a possessed person in *Rome* whom the Saint deliuered. But there is a manifest example recorded by an Autenticall (e) writer. Of a great pestilence a thowsande yeeres since in *Constantinople* & other places. Of which one being warned be reuelation, that it shoulde not cease vntill that in the Church of Saint *Peter in Vinculis*, at *Rome*, an AVLTAR were erected to *S. Sebastian*: his Relickes being brought thither, & an AVLTAR dedicated, the pestilence ceased. Which AVLTAR is as yet there remaining, and with great deuotion

(e) Paulus
Diac. lib. 6.
de gestis
longob. c. 2.

uotion frequented, especially in time of pestilence. *Theodore* (f) also witnesseth of the generall deuotion of the Artificers of *Rome*, to *S. Simeon*. Whose Image, he beeing yet aliue, they vsed to set at the dores of their shoppes, because of a generall opinion that the Sainte would protect their shoppes & wares from robbing. Of which we may reade a strange miracle in that Saintes life. The like custome may we reade in *S. Damascen*. Who also reporteth the seuerer iudgement of God shewed vpon three persons one after another miserably slaine, for attempting to violate the Saintes Image, reuerently erected at a deuoute Christians shoppe.

(f) In Philotheo c. 26.

(g) Lib. 3. de Imag.

A third reason may be alleadged the kinde of Passion of euery Saint, which wee somewhat touched before. For as they which sinne in those

III

those things in which they sinne are ordinarily punished: so Almighty God doth specially blesse the torments of his Saints, & maketh their paines occasion of their glory. *What did not* (saith *(h)* Saint *Leo* to the tormentour of Saint *Laurence*) *thy witte deuise for the glory of the conquerour: when the very instrumentes of his torments, were changed into the honour of his triumph?* And of Sainte *Paules* Chaines what *S. Chrysostome* saith, *(i)* all the worlde knoweth. Howe meete is it then that in thinges proportionable to the M A R T Y R S tormentes, or glorious confession of C H R I S T, although he were not a Martyr, we shoulde runne to craue his aide and souccour? And so true-ly it is founde in *(k)* *S. Paul*. Whereas the stones of the place where the Viper inuaded his handes, cure all the venemous bitings of Scorpions. And

(h) Serm. de
S. Laurent.

(i) Hom. 3.
in epist. ad
Rom. & ser.
s. de Iob.

(k) Tho. Fa-
zel. decad. 1.
lib. 1. cap. 1.

And in our owne Countrey, the
 Mosse of S. W E N E F R I D S - Well
 a deuoute memory of her glorious
 Martyrdome (besides the straunge
 sweetenesse which alwaies is in it) is
 founde a singuler remedy against
 fire. The like of Sainte *Agathæ*
Veile in *Sicily*, which is knowen to
 preferue the Citty of *Catana* from
 the furious flames of *Aetna*. Howe
 iust is it that the memories of so
 glorious Virgins, shoulde haue spe-
 cial vertue against fire: wheras they
 ouercomming their weake sexe did
 burne with the fyre of the Holy-
 Ghost which many waters coulde
 not quench: the fire of carnall con-
 cupiscence being vtterly extinct in
 their sacred breastes. As therefore
 in the relickes and instrumentes of
 the passions of Saints we see certain
 particular and determinate thinges
 brought to passe: so also may wee
 Rr deuoutly

deuoutely expecte the same particular effectes when vpon the sure groundes of the practise of the Church & some similitude of that which they haue suffred for Christ we inuocate them to our particular assistance in some speaciall causes. And as in the most holy Trinitie by the essentiall attributes of power, wisdome, and goodnesse, appropriated more to one person than to another, (l) we doe not deny as much to be in one as in another: so by speaciall deuotions to Saintes for particular matters: we doe not attribute lesse to the one then to the other, but rather stirre vp our owne frailty & weakenesse to the more speaciall remembrance of Gods graces in the. The like is in the Angells (m) who are allotted vnto their seuerall Countreis to protect: and (n) in punishments are ministers of seuerall woes.

Hence

(l) See page
313.

(m) Dan.
10, 13, 21.

(n) Apoc. 8,
& 9.

Hence is that custome sprong, that deuoute people pray to *S. Apollonia* for the tooth-ake because her teeth were in her Martyrdome stroke out of her head: and therefore shee is a fit Patroneffe either to obtaine deli- uery, or if it please God that we bee not deliuered, a patient sufferance, according to her example. The like may we say of praying to *S. Agatha* for sore breastes: because her breast was cut off. To *S. Roche* against the plague. and to diuerse Saintes for diuerse thinges wherein their ver- tuouse disposition did most shew it selfe.

And to conclude all this with an inuincible argument: let our Here- tickes yeeld me a reason, wherefore to the Princes (o) of our countrey as an hereditary power from *S. Ed- ward* hath bin graunted this gifte of curing one particuler disease more

(o) Pollyd. l.
s. histor.

Rr 2 than

than auother. which if they cannot: then let them not so curiously and blasphemously deale in the like manner with Saintes. *If I haue spoken* (saith our Sauour) *(p) vnto you earthly thinges, & you beleue not: how if I shall speake to you heauenly thinges, will you beleue!*

(p) Io. 3, 12.

(q) Lib. con.
Vigil. See be
fore page.
605.

Thus much therefore be spoken in defense of the generall practises of Christian Countreies allowed by Pastours and confirmed by long continuance. not to defend euery particular practise of olde and simple women. whom notwithstanding we may for the most parte excuse with that saying of S. *Hierome* (q) where in the vse of Candells otherwise thā by the general custome of the Church he thought to be receiued: he fauourably interpreteth such feruent zeale, not excluding them from their reward according
to

to their faith, but permitting them to abound in their owne sense.

Wherefore if euer it were generally receiued in our Courey, or in anie other Catholicke-Countreie, that for the necessities of Beastes & Cattell deuoute people did pray to speacial Saints: then wil I defend it against al Heretickes of the worlde. For certaine I am, that it is a good and godly thing to pray for Beastes to God, & consequently to Saints; who may by their intercession obtaine of God that which we aske euen for such dumme creatures. For Christ our Sauour teacheth vs to aske of God our daily-Bread, wherein is vnderstoode by the Fathers, all things necessary to mans vses. And *Salomon* (r) praieth for those things (r) *Pro. 30, 2.* which are necessarie for the sustenance of his bodie, & amongst the temporal Benedictions of God, *Da-*

Of praying
for Cattell.

- (s) *Psal.* 143, *uid* reckoneth that their (s) Sheepe
 13. be with Lambe, & their Oxen fatte.
 And God blessed the latter things
- (t) *Iob.* 42, of *Iob*, (t) more than his beginning,
 12. euen by giuing him multitudes of
 Sheepe, Camels, Oxen, and Asses.
 And God purposing to blesse *Iacob*
- (v) *Gen.* 31, with such worldlie substance, (v)
 12. taught him in his sleepe how to en-
 crease his reward of Sheepe. Well
 did the Diuell vnderstande thus
 much, when he saide to Almightye
- (x) *Iob.* 1, God. (x) *Haſt not thou defended Iob*
 10. *and his house, and all his substance about*
him: & blessed the workes of his hands,
and his possessions hath increased vpon
the earth? Wherefore God permit-
 ted the Diuel to depriue him also of
 those outwarde things which hee
 possessed. As he did also suffer those
 Diuels to enter into the (y) Swine,
 & to carry them headlong into the
 Sea. S. *Hilarion* taught (as faith S.
- Hieroma:*

Hierome in his life) that the diuels doth enter also into Beastes for mens sakes, & that hee is incensed with so great hatred towards men, that he desireth the destruction not only of the, but of all their things. Of which thing he brought an example, that before he was permitted to tempte Iob, he destroyed all his substance. Neither ought this to mooue any man, that by Gods commaundement two thousand Hogs were killed. For why, those which sawe it, could not otherwise beleene so great a multitude of Diuels to haue gone forth of one man, vnlesse a great multitude of Hogs, and as it were carried of very many had perished. And may we not then pray that God wil restraine the Diuells power, and increase his (z) 1. Cor. 9, care of vs, euen in these things? We knowe that God hath not (z) care of (a) 4. Reg. 6, Oxen: neither hath he of (a) Hat- (b) 4. Reg. 4, chets, or (b) Pottage, or (c) Water, (c) 4. Reg 2, or such other things, for any necessi- 21.

tie of his: yet for the vse of man did he shewe miracles, in making the Hatchet to swimme, in seasoning the Prophets Pottage, & sweetning the Waters. So doth God spare *Nine*, not only for infinite Innocents which were within it; but also, as

(d) Ionæ. 4.
11. himselfe saith: (*d*) for the very brute Beastes in which his handes had laboured in a certaine manner when he created them. Neither must we thinke that man hauing receiued al these things (*e*) of his liberal hands, must not as wel looke that his mighty power must conserue also and maintaine them.

(e) Ps. 8.

(f) Orat. pro
peste ani-
malium.

Wherefore the holy Church, a most intelligent & grateful Spouse of Christ in the very Sacrifice of the *MASS E*, as for Raine & Faire-weather, so for health of Cattell praieth thus. (*f*) *O God which euen by brute Beasts hast provided comforts for the*

the laboures of men: we humbly beseeche thee, that without what thinges mans estate cannot bee nourished, those thou wilt make not to perishe from our vses: through our Lorde Iesus CHRIST.

Most certain it is therfore that euen for these wee may pray to God and his Saintes. And if wee pray to all the Saintes: we may also pray vnto any one. Yet not so that we pray to any one as only able to helpe vs (for that were superstition) but as to one who amongst the rest can helpe vs, & (if so it please God to directe the generall practise of the Churche) as to one by whom it pleaseth God to helpe vs in this case rather than by another. Sure I am that at *Rome* vpon *S. Anthonies-day* there is not one Catholicke person, who sendeth not his horses to passe before that Saints Church, there to receiue the Benediction of the Priest by the

Rr5 sprinck-

sprinkeling of Holy-Water. If a scoffing Hereticke, blasphemous against God & his Saintes aske heere a reason: I will say that the practise of the Church guided and directed by the holy-Ghost, is more to mee than my owne reason. And that all customes of the Church which are not contrary to Faith, may by Saint *Hieroms* (g) warrant be safely obserued. And that according to *Origen*, (h) *In Ecclesiasticall obseruations many such things are founde, which must bee doone of all men, and yet the reason of them is not knowne to all.* And hee bringeth examples of kneeling in praier: of praying towards the East: of the Ceremonies of M A S S E and Baptisme: which are no more necessary to be vnderstoode of al men: than were the Ceremonies of the *Iewes* to them which notwithstanding deuoutly practised them. And yet

(g) Ep. 28.
ad Lucin.

(h) Hom. 5.
in Num.

yet coulde I for my owne comforte
 deuise many congruities in this mat-
 ter of S. *Antony*: and amongst the
 rest, this thing which S. *Hierme* (i) (i) In vita
Pauli.
 writeth of him: that a *Satyr* meeting
 him, desired his Praiers for the
 whole flocke of them in the desert.
 And two *Lions* which had digged a
 graue for S. *Paul* the *Eremits* bodie:
*Forthwith as it were requiring a reward
 for their worke, holding downe their
 heads and moouing their eares, went to
 Antony, & licked his Hands & Feete.
 But he perceiued that they did desire his
 Benediction. And without delay, begin-
 ning highly to praise Christ, for that the
 very brute Beastes had a feeling of God,
 he said: O Lord without whose will, not
 so much as a leafe off the tree doth fall,
 neither one Sparrowe doth light on the
 ground: graunt vnto them, euen as thou
 knowest. And making them signe with
 his hande he commaunded them to depart.*
 Goe

Goe nowe, proude & blasphemous
 Heresie; laugh, taunte and scoffe, at
 the deuotion of this Saint, & glori-
 ous Doctour of the Church, who
 writeth this, at the deuout Pietie of
Antony, who did this: and finally
 of all other Saints of God: but thou
 my deere Catholicke brother, for
 whome principally this is writteu,
 knowe and assure thy selfe, that (k)
*Piety is profitable to all thinges, hauing
 promise of the life that nowe is, and of
 that to come.*

(k) 1. Tim.
 4. 8.

OF

OF INDVLGENCES, OR PARDONS.

1 *What is the grounde and foundation of Pardons?*

First we must heere call to mind that which hath bin shewed aboue out of Scriptures & Fathers: See pag. 209
that sinnes committed after Baptisme although in respect of the fault, and disgrace of God, & guilt of euerlasting paine and damnation; they bee fully remitted through the merits onlie of Christs Passion in the Sacrament of Penance: doe notwithstanding leaue most ordinarily behind them (if the contrition be not the greater a debt of Temporall punishment. And that by such Temporall punishment, satisfaction is to be made vnto Gods Iustice, either in this worlde by workes of Penance enioined in the Sacrament, or voluntarily vndertaken: or in the other life in the fire of Purgatory.

Nowe therefore as Almighty God hath leste in his Church authority and iurisdiction to binde such Penitentes as haue recourse to the Sacramente for helpe, vnto a conuenient satisfaction, answerable to his diuine Iustice and decree: so likewise hee bee ing alwaies more prone to Mercy than to Iustice, & his grace superabounding wher sinne aboundeth: See pag. 218
It necessarily followeth that he hath giuen as great a power to his Pastours, in the one, as in the other: & therefore as they may impose, so they may release Penance: as they are executioners of his Iustice to punish,

Rom. 5, 10.

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* Mat. 16,
19.

punishē, so they are also dispensours of his mercie to remitte and pardon: Finally, as the power of his * Keies doe extend to bind: so they doe also extend to loose whatsoeuer is bound or loosed in heauen: which shall be more largely shewed hereafter.

2 *What is an Indulgence or Pardon?*

Than may we hereby plainly see what is an Indulgence or Pardon: which beeing wel vnderstoode, & duely considered; we shall not need any long discourse for the prooffe and defence of the same. An Indulgence therefore or Pardon: is the remission of the Temporall punishment due vnto sinne already forgiven: graunted by the Pastours of the Church, for iust and conuenient cause, vnto him which is in Gods grace & sauour. Hence it followeth that whosoever will be partaker of an Indulgence graunted: first he must be in grace: & then performe that which is in the graunt of the Indulgence required: as Fasting, or Praier, or Almes: And so he shall enjoy the fruite thereof.

3 *How many things are necessary to obtaine a Pardon?*

But if we will consider all the wholle chaine of things concurring and necessarily required in this matter; we may the better conceiue the malicious slaunders and cauills of our aduersaries herein.

First therefore he that will gaine an Indulgence:
must

must be hartely sorry for his sinnes. Secondly, hee
 must haue a full and resolute purpose to amend his
 life and neuer to fall into any mortal sinne. Third-
 ly, he must make a diligent search of his conscience,
 calling exactly to mind (so farre as the frailtie of
 mans memory can reach) all the particulars of his
 thoughts, wordes, & deedes, offensive vnto God.
 Fourthly, he must humbly & sincerely lay them o-
 pen before the Priest, who in Gods steed is to iudge
 thereof. Fifthly, he is to accept that Penance which
 is imposed vpon him. And all this is so necessarie for
 remission of sinnes; that if there want but one of
 them, either sorrowe, or purpose, or due examinati-
 on, or pure Confession, or fulfilling the Penance
 enioined, or at the least in the three last a full intent
 to execute them in due time: no man can obtaine
 the grace of God, much lesse such Pardons as we
 speake of, which are not nor can be imparted, but
 to those onely, which are in Gods blessed fauour.
 Nowe if there happen any opportunity of Indul-
 gence, or remission of this Penance enioined, or of
 that which by the auncient Canons of the Church,
 onely Gods secrete & most iust iudgement should in
 rigour bee inioined: (for ordinarily the Penance in
 our age enioined in Confession, is not equall vnto
 that, which the auncient Canons of the Church, &
 Gods own determination hath allotted:) than sixt-
 ly, there is required the fulfilling of that worke
 vnto which the Indulgence is annexed. And so,
 if the partie which seeketh the Indulgence be still in
 grace, and the cause proportionable to the Indul-
 gence: infallibly he receiueth the same. And yet
 some Diuines, doe vpon probable groundes af-
 firme

2

3

4

5

6

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firm, that he which will obtaine an Indulgence, must besides all this, of necessitie either haue accepted of his Ghostly-father, or purposed to take vpon himselfe so greate penance, as were in it selfe sufficient to satisfie for that paine, which in the Indulgence is remitted. or at the least that he must haue a generall purpose to satisfie Gods Iustice in this life, by Godly workes and deuout labours and sufferings: otherwise, except the worke exacted in the Indulgence be equiuallent to the paine remitted: he shall not enioy the benefitte. Their reason is, for that he which hath not this minde, as much as in himselfe lieth, to procure his owne succour: for his negligence, coldenesse, and slackenesse, deserueth not helpe of others: and it seemeth (as they say) that Christ & his Saintes intended not to yeeld such vaneccellary helpe, whereby negligence might be increased. But this opinion is by others worthily reiected. Who say, that if the Penitent haue this full conditionall resolution, to fulfill his enioined Penance in Confeision, if he cannot obtaine by Indulgence the remission thereof: whether his Penance were great or little: then shall he not beeing a liuely member of CHRIST be depriued of the participation of the common treasure of his wholle body, and consequently of such Indulgence. Yet certaine it is that such actuall purpose of satisfying Gods Iustice by owne penall workes, doth make a man more apte to receiue the wholl Indulgence, and encreaseth the value of the cause, and Gods acceptance of the recompence which is made vnto him by such an Indulgence: as wee will shewe hereafter.

A Purpose
of satisfacti-
on very pro-
fitable for
him which
will receiue
an Indul-
gence.

A compa-

4 *A comparison betweene the Catho-
lickes Pardons and the Protestants
Pardons.*

THis therefore being the course of all Catho-
licks in obtaining Pardon of sinnes: let vs on
the contrary side, examine a little howe ma-
ny of these things are to be found in the Protestants
Pardons. For that they haue Pardons; yea & ple-
nary Indulgences also, none can doubt, who
heareth euery day that they are cleansed & purged
from all sinne, and sure to goe to Heauen, so soone
as they shall die. For in very deede, this is not only
a full remission of all paines and punishmentes,
but also a most certaine assurance of that singular
gifte of God, which is perseuerance to the ende.
Which if the Catholicke could perswade himselfe
so easely to be gotten: he would with S. Paul *
account himselfe the most wretched of all men;
whereas he should so toyle and labour in infidelity,
for that which he ought to assure himselfe that al-
ready he possesseth. But whereas they doe so ma-
litiuously and contemptuously obiekt vnto vs the
Popes Pardons, giuing the people to vnderstand
that the Pope graunteth leaue to sinne before-hand
and too easely remitteth that which he should se-
uerely punish, and that which is a horrible blasphemie,
that he doth make by his Pardons any thing
lawfull vnto vs, be it in it selfe neuer so repugnant
to Gods holy commandementes: Let vs compare
our pardons with theirs, our Iubeis with theirs,
our remissions with theirs.

* 1. Cor.
15, 19.

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1. Cor. 4, 5.

And to beginne first with Confession; it is *ve-*
ry well knownen in their iudgement for the moſte
parte to be accounted a thing little agreeable with
nature it ſelfe. how many ſinfull thoughtes doe
they harbour, how many ſhamefull blaſphemous,
and iniurious wordes doe they vtter (alwaies excep-
ting ſome fewe of more ciuill and naturall diſpoſi-
tion:) How many brutiſh actes doe they commit:
which they would neuer fall into, or at the leaſt
they would auoide in parte: if beſides the iudge-
ment of God before which all hidden thinges of
darkeneſſe ſhall be lightened, and all counſailes of
hartes ſhall be maniſeſted, they knew they were
to make before a man, and a ſinner perhaps as
greate as themſelues, ſo ſtraite and particular ac-
count? I my ſelfe when I liued in my owne Coun-
trei, haue had ſufficient experience of diuers: who
neither loue of the worlde, could with-hold: nor
cuſtome of ſinne allure: nor feare of lawes keepe
backe: & yet the onely ſhame of Confession could,
& as I thinke, doth as yet detain from the vnitie of
the Catholicke Church: & as our vnderſtanding is
often blinded by an infected wil, maketh the not to
acknowledge in hart, that which is the onely truth.

Let vs then goe to another condition; And ex-
amine their aſtore kind of life, & ſtrict ſatiſfactiō
to Almighty God. And as for Faſting: what better
ſigne of a good Proteſtant then to eate fleſh on the
Friday, without iudging betweene day and day?
For Almes: if we mighte haue the Voices of all
thoſe which are poore & needie in our Countrey,
in whom this glorious vertue doth more ſhine,
whether in Catholickes or in Proteſtants: it would
ſoone

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soone appeare what incomparable difference there is. But for Praier: I appeale to all greate house keepers, or those which are the generall harbourers of all sortes of men: yea and vnto all other persons who conuerse indifferentlye abroad: whether if a man be not otherwise knowen to be a Protestât, it be not a manifest probability of a Papist, to say his praier deuoutly vpon his knees at his bedd-side, either morning or euening. Sure I am that there be many honest matrons and diuerse simple persons amongst the Protestants, who after the example of CORNELIUS * endeauour according to their knowledge, to serue Almighty God, and to attend to workes of Charitie and Prayer: whom I hope GOD doth now dispose by little and little with his preuenting-grace, to receiue one day a perfect knowledge of his will, when they may by his cooperating-grace, with such good workes builde vnto euerlasting saluation, which in their present estate * they cannot. But euen these doe I call to witnesse, earnestly intreating them for the honor of * Heb. 11, 6.
God, & without all vaine-glory (as they haue little Rom. 14, 23
cause therof) to shewe howe many examples they haue seene of the like deuotions.

Then let vs examine whether at the least there be to be found some great cause of Pardon and Indulgence, which we propounded in the sixt place, as necessarie in our remissions. And perhappes wee shal find some building of Hospitals: some erecting of Churches: some enterprife against the Turkes, the enemies of Christ, and of Christendome: some solemne and generall praier for the necessities of the Church: which are the causes ordinarily pretended

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* Exod. 22,
23.

in our Indulgences. But on our aduerfaries fide howe the matter doth ftand, the miserable ruines of antiquities doe fhewe: their rauenuous gaping after Ecclefiaticall goodes doe teftifie: their intolerable vexations of their poore neighbours doe crie * vp to Heauen. But thefe be outward things, Confeflion, Penance, Workes of Deuotion. It may be that the intenall things, as Sorrowe, purpofe of Amend-ment, a feuerer examination of their Actions, Words, and Thoughts, doe fo much excell, that there can be no neede of thofe outward Ceremonies. Efpecially whereas now the time is come when we muft ferue God in fpirite and truth. And yet there is nothing leffe. For howe can they settle themfelues to the particular fearch of their finnes, who neither purpofe to Confefle them particularly to the Prieft, God knowing them already more particularly than themfelues: and befides (if they ftande to their Maifters doctrine) maintaine that al our works are fins, if God ftraitly examine them? So that if this be credited, they need not feeke to fort y good deeds from the badde. But for purpofe of keeping Gods Commaundementes: they fhoulde highly deceiue themfelues, if euer they fhould make it. For they holde it an impoffible thing, to obferue the fame. And as for sorrowe, that they thinke not neceffary. For that METANOIA, which they cannot deny, becaufe it is fo often commended vnto vs in the Scriptures: they will not haue to fignifie a sorrowefull repentance, but a RESIPISCENCE, or waxing wife againe (which God graunt they may doe) without any sorrowe, or affliction of minde for that which is paff. And although fome of their
Doctours

Beza vpon
Mat. 3. and
Luther. fer.
de poenit.

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Doctours doe require such sorrowe: yet, neither will they haue it the cause of remission of sinnes, nor necessary for such effecte. But onely they require Faith as a necessary, & sufficient cause, after which as they most absurdly say, by a necessary sequell followeth this sorrowe, euen whether wee will or no. And yet here must I needes craue pardon, if I say y they are also void of Faith. For there can be but one * Faith, and hee which denieth one point of Faith, although hee giue credite to the rest; that is not a Diuine Faith, but a humane perswasion; whereas if it were that Supernaturall Faith, and Theological Vertue, which is * necessarie for to beleeue a right: it would endline a man to beleeue all things which God hath spoken, as well as one. Wherefor it is an infallible verity, * that euē as grace is lost by euery mortall sinne: so by infidelity in one only point, the wholle substance of Faith doth perishe. Nowe where there is not Diuine Faith, how can there be a diuine hope? Hope beeing grounded in Faith, as S. P A V L * faith, which, although they brag neuer so much of their Iustification by Faith, so long as in any one thing they dissent from the Church, they cannot haue. Wherefore although I might say that they require nothing at all for their iustification, because they cannot (beeing as they are) haue so much as Faith, the beginning & foundation of all disposition thereunto: yet supposing that they were in the right Faith: consider good Reader, who forgiueth sinnes more easily: The P O P E, or Calvin? The P O P E requiring those fixe things which I spoke of before: and the Protestant, allowing scant one of them.

* Ephes. 4, 5.

Heretickes
haue no
Faith.

* Conc. A-
raus. 2. c. 5.

* Concil.
Trid. sess. 6.
cap. 15.

See page
479.

* Heb. 11, 4.

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s How wickedly our pardōs are slaūdred.

FOr whereas they doe so wickedly slaūder the Pastours of y^e Church, as if they did graunt Pardons to licence men to sinne, & to dispense thereby in Gods commaundements: it is a thing which neuer any CATHOLICKE did yeelde, nor euer anie POPE did challenge to-himselfe, but alwaies acknowledged that euery simple Priest might to those which are his subiects, remit the mortall sinnes themselves, although not the temporall punishments thereof, in as high and ample manner as hee himselfe, he hauing no authority to remitte out of Sacramentes any one mortall sinne in the worlde. Much-lesse to permitte it as lawefull. Whereas God himselfe in such things cannot, according to the Doctrine of Diuines dispense, who being a Soueraigne goodnesse, cannot be the author of sinne: and as the Apostle saith * cannot deny himselfe. Let them turne ouer al our Bookes, our Schoolemen, our Canonistes, and Summistes, and if they finde in anie one Author of credite that all the things aboue mentioned must not of necessitie concur: and so hath alwaies bene vnderstood in the practise of the Church after the maner by vs declared: they shall recouer their creditte, of true and honest dealing. Let them locke vpon our Extrauagants or Bulles, where Iubeleis or other Pardons are graunted and published, and if they doe not there finde that Particel or clause exprest, that they which will obtaine such Indulgence must be * truly penitent, then let them freely without shame blaspheme the iurisdiction of the Church. Yea they shall for
the

* 2.Tim. 2,
12.
Heb. 6, 18.

* Vere Pœ-
nitentes.

the moſte parte finde, that actuall Confeſſion is a thing expreſſly required, as one parcell of ſuch things as are cauſes of the Indulgence: and then is it impoſſible to obtaine ſuch indulgence without Confeſſion: although at other times when Confeſſion is not expreſſly mentioned, it is not neceſſarie but onely to thoſe whoſe conſcience is burdened with mortall ſinne, who cannot in the new lawe obtaine iuſtification, but by Confeſſion either actual, or in vow and deſire. For of ſuch as are not in grace muſt that be vnderſtood which we haue ſaide before, when we ſpoke of fixe things neceſſary in an Indulgence. otherwiſe if one be already in grace: hee hath virtually thoſe fixe firſt things: & needeth nothing but to doe that which is the cauſe of the Indulgence, whether it be Confeſſion or Receiuing, or Almes, or Faſting or any other ſuch deuout action.

Actual
Confeſſion
not alwaies
neceſſary.

As for the Simony which they charge vs withall in theſe Pardons: wee neither buy nor ſell Pardons: but ſometimes the worke required for which they are graunted is Almes. and yet few or none are now graunted for any Almes to the POPES coſers: but onely to be giuen at the parties diſcretion, thereby to take away all cauſe of ſcandall.

No Simony
in Pardons.

6 Why Pardons are called remiſſions of ſinnes, whereas they take away the puniſhment onely.

BVt it may peradventure ſomewhat moue our aduerſaries, that we call theſe Indulgences, remiſſions of ſinnes, whereupon it ſeemeth we

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vnderstand the verie faults themselves, nor the punishments thereof. But this we can easily declare vnto the by an example of a Father, who although he haue receiued into fauour his sonne whom he had disinherited, which is to remitte him his fault, and to receiue him into his grace: yet doth he impose oftentimes some lighter punishment for the same fault, both as a cautell for that which is to come, and as a iust reuenge for the offence remitted. and then he may iustly be saide not to haue perfectly forgiuen his sonnes fault. So also doth the holy Scriptures call the gulte of punishment by the name of sinne. Vnlesse I shall (saith IVDAS to IACOB) bring againe the childe: I will be guilty of a sinne vnto thee all my life. And God is said to render the sinne of the fathers vpon the children. I and my sonne SALOMON shall be sinners. And by mercy and verity, iniquitie is redeemed. And although sometimes in Pardons it be said A C V L P A & P O E N A: From the fault and the punishment: the true meaning of the Church therein is: that the fault must be remitted, either before the seeking of the Indulgence: or else in the very worke which is the cause of the Indulgence: when Confessiō is exacted for obtaining the same. Or otherwise by Contritiō the worke is performed in grace: so that there is giuen both together: yet by diuerse causes. The first, by Confession, or Contrition: the second, by the Indulgence. For although it be not necessary, that for to obtaine an Indulgence al the works which are done for the same, be done in Gods grace: yet is it verie necessary that all those workes be thoroughly done, and that the last worke
of

Gen. 43, 8.

Deut. 5, 9.

3 Reg. 1, 21.

Pro. 16, 6.

What these
wordes A
Culpa &
Poena signi-
fic.

Whether all
the workes
for the In-
dulgence
must be
donne in
grace.

Of all in which the Pardon is to be receiued, be not onely done with a certaine morall perfection, but also in the grace & fauour of God. For example: There is a Iubiley, in which it is graunted that who soeuer Fasteth three daies, and giueth Almes, and such a day visiteth such a Church praying for some particuler necessities, shall haue a plenary Indulgence. Although a man doe the other in state of mortall sinne, yet if hee for the same good purposes doe thoroughly performe them, and then hauing by the ordinary meanes obtained Gods grace, visitte the Church: he shall receiue the Indulgence: and yet if the P O P E should so graunt it, that he must first Confesse, and then Fast, and giue Almes, and visitte the Church: then would I thinke that his intention were, to haue al the things following performed in grace: & so if he fall in the midst of y weeke so y he fast not in grace: he getteth nothing.

7 *Of diuerse kinds of Indulgences.*

FOr the better declaration of the custome of the Church in this matter of Indulgences: it is to be vnderstoode, that wee may diuide Pardons two manner of waies. First, in respect of the qualitie of the punishment released: Secondly, in respect of the quantitie of the same punishment taken away.

The punishment it selfe sometimes is enioined in Penance by the Ghostly-Father: sometimes it is due either by the Canons of the Church, allotting certaine Penances for euery faulte; or in the stricte examination of Gods iust iudgement, who onely searcheth the hart, and knoweth the depth of our

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desertes. From all these kindes may the Church absolue, for that soueraigne authority which it hath receiued, as we haue partly shewed aboue, & shall more exactly be shewed hereafter.

Pardon of Penance enioined, & of other paines also.

Pardons enlie of Penāce enioined, is neuer vnderstood, but when it is so specified.

It is good alwaies to performe Penance enioined, notwithstanding an Indulgence.

And heerein is founded the first diuision of Indulgence, into remission of Penance enioined: and of penance which is in the sight of God due. Where we must also note, that vnlesse it be specified in the Bull, or graunt of the Indulgence, that it is only of Penāce enioined: it is to be vnderstood of al manner of Penance. And when it is so specified: then doth the Indulgence nothing profite him. We hath no Penance enioined. Wherefore for the obtaining of such Pardons: it is very good in this respect to demaund of the Confessour so much extraordinary Penance as may bee taken away by the same: intending to fulfill the Penance in decde, if the release thereof bee not obtained. And the greater the Penance is, either in continuance, or in sharpnesse: the more punishment is released by the Pardon thereof. As if the Pardon bee of seauen yeares of enioined Penance: euen as more satisfaction is made by fasting thrise a weeke for that time, than by once a weeke: so the Pardon of the first, is more auailable than of the second. In like manner is it of the Pardon of a Penance of seauen yeeres, in respect of the like Penance for five.

Yet this must we aduertise euerie deuoute Catholicke: that he be not for respect of Indulgences, slack in performing his ordinary enioined penance: for that ordinary Penance we is enioined is not only in satisfactiō of that which is past: but also for a remedy for future harmes. And being enioined as an opposite

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opposite thing vnto those in which he sinned, teacheth him howe to ouercome himselfe, in his euill inclinations, & to lay foundations of great & singular merits and vertues.

Secondly, Pardons are diuided in respect of the quantity of the Punishments deserued. For some are full remissions, others are not full remissions.

The full remissions are by some great Diuines very probably saide to be of three sortes. For they say that there is a Plenary, a more Large, & a most full Indulgence. The first they wil haue to be a remission of the punishment of those sinnes onlie which are confessed: The second, of the punishment due to those which are Confessed; & besides to all mortall sinnes by forgetfulness not Confessed: The third, they will haue to containe aboue these, the remission of the punishment euen of veniall sinnes: so that then there is nothing remaining to be paide.

Yet other great Diuines also do vnder the name of a Plenary comprehend all these: affirming that a Plenary Indulgence taketh away all temporal punishment for all sinnes remitted. And considering that this matter doth depende of the intention of the dispensour of the treasures of the Church: it seemeth that this second opinion in our age, standeth with truth: for that it seemeth that such is now the generall meaning of that worde Plenary.

Yet howsoever it be: certaine it is, that those Indulgences which are called Iubileys, are the most Large. Both because although the aforesaide distinction were true; yet the Iubiley is in the highest degree; and for that, although we must reuerently

Ful Pardons
of diuerse
sortes by
some Diuines.

A Plenary
but of one
sorte.

Iubiley, the
most large
of all.

thinke

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thinke of all causes of Indulgences comming from our Superiours: yet there can bee no iuster cause of Pardon, than that which is the motiue of the Iubiley: which therefore is most safe and sure.

For the better conceiuing of this point, we will heere aduertise the Reader, that in euery Indulgence there is required a iust and conuenient cause. For the gouernours of the Church are dispensers only of Gods mysteries, * & therefore it is a point of their fidelitie with iust causes and conuenient meanes to execute their office. Wherefore although it bee a generall Axiome of Diuines, that Indulgences are of such value, as they sound: yet this is to be vnderstoode, if the cause be proportionable. Otherwise although they doe somewhat profite, yet so much only as the proportion of the cause requireth. And so may it happen, that although a cause be pretended as sufficient for a Plenary, or other Indulgence which is in deede proportionable, if it bee executed with great deuotion and seruour: yet may it bee so coldely doone of some particular persons, that it arriueth not to the full obtaining of the Pardon, but only in some degree knowen to God alone.

Hereof may it appeare why I saide the Iubiley to be the safest. For the Iubiley was first instituted in imitation of the Iubiley of the olde Lawe when a full release of many rigorous difficulties of that law was made according to MOISES his prescript. And this our obseruation of certaine times wherein the people of God should more earnestly attend vnto a spirituall liberty, and a speaciall vniting of the whole Church together in that lincke of charity which Christ lefte vnto his members,

A iust and proportionable cause alwaies necessarie.

* 1. Cor.

4, 2.

Indulgentiar tantum valent, quantum sonant.

A sufficient cause, to some not sufficient.

What is a Iubiley.

Leuit. 25.

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bers, and most of all vnto a continuall communication and concord with the successeours of Saint PETER: how necessary and profitable it hath bene: the experience of many yeeres doth euidently shew. This Iubiley had wont to be obserued euery hundreth yeare, afterward for the shortnes of mans life was reduced to euery fiftith: and nowe is obserued after euery fife and twenty.

Yeere of Iubiley.

But besides this generall Iubiley, sometimes there are particular Iubileys sent forth for some singular greate necessitie of the Church: in which for that the necessity is vrgent, and great and solemne causes are enioined for the obteyning thereof, and the wholle Church of Christ ouer all the worlde with one harte and one minde concurrerh: no doubt can be made at all, but the cause is sufficient, and Christes liberality is open vnto the world: by which that cause which of it selfe is great and sufficient, through the merites and prayers of his spouse, is also made abundant to euery one which with meane zeale and seruour fulfillerh the same.

Particular Iubileis.

Now to returne to our diuision of Indulgences. Those Indulgences which are not full remissions: are of diuerse sortes. some are indeterminate: others, certaine and determinate. Of the first kinde are those, which remitte some proportionable parte of sinnes: as the third parte, or such other like. In the second are those comprehended, which doe speacifie a certaine number of daies, as 7. 10. a quarentene, that is of 40. daies: or of yeeres, as of one, of 10. of 100. 1000. or as it shal please the giuer, according to the auncient custome of enioined

Indulgences not Plenary.

The thirde part of sinnes. Quarantenes.

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*Cone. An- joined Penances: * not that any man shall liue so
 cyr.c.8. long, or as some Heretickes will grossly after their
 Nicen. 1.c. accustomed maner scoffe and taunt, that a man
 11. & 12. hauing had such an Indulgence may be sure that
 Elib. cap. 3. he may haue no time limited to his iniquity: nor
 The mea- that the Church will presume to define that Purga-
 ning of so tory shall remaine so long: it being to expire at the
 many years day of Iudgement: But that it may so be, that any
 in Pardons. persons sinnes though remitted: haue lefte behind
 them so much guiltie of temporall satisfaction or
 punishment. For if the seuerer estimation of the
 Primitiue Church hath adiudged euery notable
 mortall sinne to 7. yeeres Penance: then how ma-
 ny yeeres Penance should so many thoughtes, so
 many wordes, so many actions deserue as are in
 this colde age of ours so little regarded? Wiselye
 therefore doe they who neuer cease to procure
 these Christian helpes of our frailty, not contem-
 ning them as small, because they are not Plenaries:
 For it may so happen that to one which oweth 4.
 yeeres onely of satisfaction: 7. yeeres may bee as
 good as a Plenary. Moreouer of Plenary Indul-
 gences none can be sure, no, nor of any Indulgence
 at all: whereas they cannot be sure of their estate
 of grace in the seeking of them. and if they be in
 grace: yet of any certaine determination of their
 deserts of temporal paine: they cannot haue know-
 ledge: neither of the full obtaining of so manye
 yeeres as are graunted of Pardon. The only way is
 therefore continually to embrace these motherly
 fauours of holy Church, and that so much the
 more: for that in the race of our mortality, conti-
 nually our burden increaseth: and whilst we seeke
 to cast

It is wise-
 dome to
 seeke many
 Pardons.

to cast off the olde: vncertaine of our discharge, we doe most certainly (at the least with Veniall finnes) clogge our selues with new.

The true meaning therefore of these yeeres or daies is this: that looke how much of the paines of Purgatory we could redeeme with one yeers Penance in this world, such as might by reason be inioined vs, our deuotion & seruour and desire of satisfying Gods Iustice* considered: so much now by the benignity and mercy of the Church is in one yeeres Indulgence released: and so of other quantity of yeeres & daies. Which vnto him who considereth that by one yeere of Voluntary satisfaction in this life, much more then a yeere of necessary sufferance in Purgatory may be recompensed: will seeme no sinall benefitte. And it must not moue vs that we cannot remaine so many thousand yeres in Purgatory: for neither Purgatory is measured by our time & yeeres & daies: & God can by increase of the paine euen in the day next befor the generall Iudgement, supply the wholle due of many thousand yeeres. After which maner they which are found aliue at the daye of Iudgement shall not want their Purgatory.

The meaning of yeeres and daies.

* See page 640.

8 The right & authority of Gods Church in giuing Pardons, is largely proued.

A Learned & famous Author, very wel known vnto our aduersaries; not vnworthily, chargeth them with a common faulte which hee calleth SCIO MACHIA, fightinge with a shadowe. This fault is in any other matter they committe

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* Con. Trid
fess. 5. de re-
format. cap.
2. & fess. 21.
de reform.
cap. 9.

mitte; in this of Indulgences, they surely are intolerable. I haue sufficiently touched their slaunders aboue. And whensoever they write or speake of this point, they doe nothing else, but either not vnderstanding, or maliciously slaundering the true intent of the Church, make themselues aduersaries where they haue none; impugne certaine absurdities which wee more than they detest; reprehende abuses which we roote * out; finally like madde, or drunken persons, fight with a shadowe, & that also of thier owne making. Wherefore least this poore labour of mine, taken principally, and only for my deere Catholicke Brethren, or those who being out of the way, would be glad to haue some direction vnto the trueth; might by any misfortune fall into the hands of some SHADOWE-KILLER: I thought it expedient before I entered into any deepe demonstration of this matter, first to set them down the simple trueth: which being doone, euen as it were by the very same Candel which first was shadowed by themselues, nowe placed betweene them and their shadowe, the shadowe vanishing, the quarell might without any blowes at all be peaceably finished.

Yet nowe will I as well for the simple Catholickes vnderstanding, as for the better breaking of such skittishe wittes, from finding bugges where there is no cause: make some farther consideration of the trueth; shewing and prouing it out of holy Scriptures, & continuall practise of Gods Church.

But before we take this matter in hande: we must warne our aduersaries, that here we doe not intend to dispute whether there be any Temporal punishment

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punishment after the remission of the finnes the-
 ſeues neceſſarily to be ſuffered of the penitent per-
 ſon : For this we ſuppoſe as certaine, and before
 ſufficiently proued. The like alſo doe we aduertife
 them of authority to remitte finnes leaſte by Chriſt
 in his Church: which heere we touch not, as alrea-
 dy ſhewed.

Nowe therefore thus we will briefly conclude
 our purpoſe. Chriſt hath leſte in his Church the
 (a) Keyes of the kingdome of Heauen, authority to
 (b) remitte finnes, the (c) worde of reconcilment,
 diſpenſours (d) of his myſteries, feeders (e) of his
 ſheepe, ſtewards (f) of his family to giue euery
 one meate in due ſeaſon: But in euery one of theſe
 is without any limitation contained euery thing be-
 longing to thoſe ſeuerall offices of gouernement,
 feeding, and remitting: and conſequently the re-
 miſſion of temporall Chaiſement and correction:
 moſt certainly therefore hath God leſte the ſame
 in his Church. But ſuch autoritie cannot be execu-
 ted in the Sacrament of Penance, which as we ſup-
 poſed is only ordained to remit the offence of God,
 alwaies in as much as it hath in it ſelfe, leauing a
 Temporall puniſhment: Therefore it is to bee ex-
 ecuted out of the Sacrament, which is the very In-
 dulgence which we defend.

Secondly S. P A V L in the * perſon of Chriſt, &
 at the requeſt of the Corinthians, pardoneth the
 inceſtuous perſon, remitting him (as T H E O D O-
 R E T expoundeth, and the wordes doe manifeſtly
 importe) part of his deſerued Penance: But what
 autoritie Chriſt gaue vnto S. P A V L: the ſame hath
 he leſte in his Church, vntill * we meet al into the

Tt

vntis

See pag. 209

See pag. 209

(a) Mat. 16,

19.

(b) Io. 20, 22

(c) 2. Cor. 5,

19.

(d) 1 Cor.

4, 1.

(e) Io. 21, 15.

(f) Mat. 24,

45.

2. Cor. 2, 10.

* The Here-

tickes falſely

translate in

the ſight of

Chriſt.

* Eph. 4, 13,

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The verie
worde of
Pardon in
the Scrip-
tures.

Pardons are
alwaies gi-
uen in the
power of
Christ.

Id. 8, 11.

3
Can. 11.

Can. 11.

Can. 2.

Can. 3.

Can. 75, 76.
77, 79.

vnitie of Faith, and knowledge of the Sonne of God, into a perfecte man: that is, euen vnto the worldes ende: Therefore doth there nowe remaine in the Pastours the same authoritie. See here the very word of Pardoning: if the Heretickes haue not left it out, or altered it in their Bible. Where also is to be noted, that S. PAVL executed this lenity in the Person of Christ: and so doe our Pastours, alwaies vsing this Phrase: Mercifully in our Lorde we release. Of which our Sauour hath left vs sundrie examples in diuerse offendours, particularly in the aduoutredē, whose temporall punishment hee released.

Thirdly, the first Councell of Nice vnto some which had fallen in persecution, and whome the Councell calletli vnworthy of mercie: yet determineth to shewe humanitie: and imposing them Penance: yet giueth liberty to the Bishoppe, vpon the fruite of their repentance, and demonstration of a sorrowful minde, to deale yet more gently. But what is this but a Pardon?

The like authority is given to Bishoppes in the Anciran Councell before the Nicen Councell concerning Deacons, which in persecution for feare did sacrifice vnto Idolles, and towards others also, that they may HUMANITVS AGERE: Deale more fauorably.

Diuerse Canons wee haue also in the fourth Councell of Carthage, where S. AVGVSTINE was present, of the speedie, or slowe reconciling of Penitentes. Which is nothing else but to remitte them their temporall punishment: which they at that time fulfilled, as nowe also sometimes is doone in the

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in the Church before reconciliation by the Sacrament of Penance.

Fourthly S. CYPRIAN in diuerſe epiſtles complaineth of thoſe which ouer-eaſely did giue peace vnto Penitents: for ſo he calleth that which we now call Pardons, and he writeth vnto the holy Confefſors of Chriſt then in Priſons, to requeſt them not to exceede herein. For thoſe which for ſome faultes were in the number of Penitents: ordinarily had recourſe vnto thoſe which for Chriſtes ſake did ſuffer torments or imprifonment, and by their letters commended to their Biſhoppes, were for their ſakes releaſed. Of which cuſtome TERTULLIAN alſo is a notable witneſſe: exhorting the Martyrs to peace amongſt themſelues, becauſe they obtained peace for many, which otherwiſe had not peace in the Church.

4
Lib 1 ep. 3.
& lib 3 ep.
14. 18 & ſc
de lapſis.

in lib. ad
Mart. deſig.

Fifthly the Penitentiall Canons of the Church were made and decreed by the Church: and by the ſame they haue bene releaſed as we haue ſhewed. But to releaſe the Punifhments of this world and to leaue men with the debte of more bitter puniſhment in the other, were not to prouide carefully for the welfare of Chriſtes flocke: Therefore the continual praſtiſe of the Fathers hath bene in remitting the Penances enioined, to remitte all the deſerte of chaſtiſement euen in the other worlde.

But if one ſhoulde obieſte: that they did no more, then we are accuſtomed to doe, who when we enioine Penance leſſe then the deſerte, doe not withall pardon the whole ſatiſfaction: ſo doth it not ſeeme that theſe Fathers pardoned their Penitents, but onely were contented with a ſmall Pe-

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nance, leauing the rest to Gods iudgement and their deuotion This cānot be any waies defended, for they wholly pardoned them, and gaue them Peace, and neuer charged them with any care or study of farther satisfaction: wherefore they much differed from our manner of Penance: who neuer enioine it as a sufficient remedy, but as a necessary parte of the sacrament, and a medicine for the time to come: hauing also regard in some parte to satisfie the Iustice of God: still leauing the parties perswaded of their farther debte.

Penances
now more
easie, and
Pardons
more com-
mō then in
times past.

* 2. Cor. 2,
11.

Thus much be spoken of that seruient time of the Primitiue Church, when deuotion abounding neither sinnes were so rise, nor Penances so easie as now a daies And therefore in those daies, were the Penances so greate and so long, that those holy and learned Fathers thought them sufficient to make a full satisfaction vnto that which Gods iudgement had decreed vnto sinnes remitted. Since which time the holy Church hath tenderly prouided for the delicatenes of her children, least they should be * circumuented by Satan, and so quite querthrowen from their wholle course of Religion. For which respect, as she is more milde in imposing of Penances, not remitting but leauing the greatestt parte of the due correction to mens owne election: so is she also more liberall at conuenient times, in imparting of the Treasure of the Church to their releafe & pardon. not only remitting enioined Penances, which would haue bene sufficient in the new spring of the Church according to the course of those daies: but also in almost large maner absoluing from al manner of desert of Punishment.

Nowe

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Now therefore hauing shewed most manifestly this practise of the Church both in the Apostles time, and in the time of the Martyrs, and after them when a generall peace was giuen to the whole flock of Christ: ther cannot be any question of the times following, this verity neuer being called into doubt before **I H O N W I C L E F F E** with his scholler **I H O N H V S S E** and **M A R T I N L V T H E R** three persons of eternall infamy, began to perturb not only the peaceable gouernment of the Church, but also therewith, all true Christian policy of ciuill common wealthes. For one of **W I C L E F F S** articckles is this. * There is no man either a temporall Lord or Prelate or Bishop, whilest hee is in mortall sinne. And another. * Vniuersities, Studies, Collegies, Degrees, and mastershippes in the same, are by vaine heathenisme brought in, and as much profit the Church, as the deuil. And againe. * God must obey the deuil. These articles were confirmed also by **I H O N H V S S E**: who more plainly vttereth there a good lesson of theirs, Wth the condemnation in the Councell of Constance we will also set downe. Every Tyran may and ought lawfully & meritoriously to be slain by whatsoeuer his vassall or subiect, yea by secret deceites & subtil fawnings or flatterings: notwithstanding any othe taken, or confederacy made with him, without expectation of any sentence or conuission from any Iudge whatsoeuer. This is the goodly doctrine of them, who as they began at the first to derogate vnto the high iurisdiction of Christ his Church: so they went forward to abolish, as much as in the did lye, all ciuill roialty. so that worthely we may

What manner of adulteraries Pardons have had.

*Conc. Co-
station. fctf.

§.art. 15.

*art.29.

*art.6.

Sept. 15.

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2. Pet. 2, 10. say that they were such as S PETER and S. I V D E
Iud. Ver. 8 did speake of, who despise dominion, & blaspheme

„maiestie, being bould, selfe pleasers, and such as

„feare not to bring in sectes. But that we may see

how reuerend account the Catholike Church hath

alwaies made of obedience due to temporall Prin-

* 1. Pet. 2,

18

* Act. 5, 29.

The Cath-
olicks most
exact defen-
ders of tem-
porall obe-
dience.

ces * not onely modest but euen to those which are

waiwarde, in al iust and lawfull actions, for other-

wise we must obey * God rather than man, Let vs

here the Councels graue sentence of this matter. A-

gainst this error this holy S Y N O D E endeou-

ring to oppose it selfe, and vtterly to take it away:

doth declare and define that this doctrine is errone-

ous in faith and maners: and condemneth and re-

prooueth it as hereticall, scandalous, and opening a

way to fraudes, deceites, lies, treasons, perjuries.

„Moreover it declareth and decreeth, that whosoe

„uer doe stubbornely affirme this most perniciousse

„doctrine, are Heretikes, and as such according to

the Canonickall decrees are to be punished.

Thus much of the first breeders of this heresie

J H O N W I C L E F F E and J H O N H Y S S E:

the first of the W (that you may the better knowe

him) therefore departed from the Church in the

which he had bene a Priest: onely because he had

the repulse from a Bishepricke. As for M A R T I N

L U T H E R; it is well knowen what giftes of the

holy Ghost he had, who had not the gift to obserue

that chastitie which hee had Vowed, and to keepe

himselfe from a sacrilegiouse and incestuouse life.

That we may thinke that in him as a first A D A M

of this new creation, all the ministeriall posteritie

for the most parte hath bene infected.

Tho. Wald.

l. 2. doct. c.

60.

But

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But it will not be amisse & farre from our purpose of Indulgences, to let the Reader vnderstande thus much: that forthwith after his strange vocation to his newe kind of licentious life, the first quarrell that he pretended was against Indulgences: and that not vpon zeale and conscience: but onlie for ambition and enuie, that the office of preaching Pardons, and publishing the P O P E S Bulles was from the order of S A V G V S T I N E, in which hee had many yeeres liued a Moncke. translated to the order of Dominican Friers. Whereupon in his first disputation at Lipsia, he gaue a cleare testimony of the spirit by which he was called: whē he cried out: This matter neither was begonne for God: neither shall be ended for God. And that you may the better perceiue his ghostly zeale: he saith, that if the Scriptures had not beene most cleare against him in the matter of the Bleſſed Sacramente: hee would for to haue done the P O P E a displeasure, long before haue denied the Reall-Presence, which notwithstanding he neuer durst. That we may say nothing of his singular profiting in his Masters schole, when hee saide that he had beene taught of the Diuell that M A S S E was naught, and therefore that he had abolished it.

Against this man and his predecessours if wee shoulde alleadge the Councell of Trent, wherein all the Learning and Holinesse of the wholle world conspired together: Vndoubtedly vnto him, who in respect of himselfe contemneth a thousand A V G V S T I N E S, and as many C Y P R I A N S, and thought King H E N R Y the 8. one of the most famous Princes of the worlde, with all his fellowe

T 4

Princes

Luthers first
quarrell a-
gainst In-
dulgence.
This office
is nowe ta-
ken away
by the Coun-
cel of Trent.
Io Coch
in 5 actes of
Luther ann
1517.
In anno.
1519.
In epist. ad
Argentin.

Iib de Mis-
sa angular.

The Coun-
cel of Trent.
ſell 25.

In his booke
against K.
Hary.

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The Council of Constance.

The Council of Vienna.

Clem. de reliqu. & vener SS. cap. vnico. de poenit. & remis. cap. 2.

The Council of Lions. cap. 1. de poenit. & remis. in sexto.

The Lateran Council. anno. 1198.

(a) Cap. 2. de poenit. & remis. ca.

cum exco. (b) Cap. 60.

& de excel. Prælat. cap.

Acceden. (c) Cap. 3. &

de Hæret. c. excommun.

(d) De poenit. & remis.

Princes, not to be worthy to unlatche his shoode: we may well thinke what it would auaille. Much a like woulde it proue if we shoulde bring him the generall Council of Constance: where beeing so manie Schismatickes about the true P O P E: woonder it is that they should agree in this pointe, as in all other pointes of Religion, if the truth had not preuailed.

But what will they say of other generall Councilles, before euer Hell had opened mouth against this most certaine verity?

The generall Council of Vienna, did acknowledge the power of giuing Indulgences. For in that Council by CLEMENT the fifth, were graunted Pardons in the Feast of CORPVS CHRISTI daie. And order taken against the abuses of some which vnlawfully preached Indulgences.

And in the generall Council holden at Lions, vnder INNOCENTIUS the fourth: we haue admonition giuen to Bishoppes, not to exceede in graunting Indulgences

And before that, the great Lateran Council vnder INNOCENTIUS the thirde, limiteth the (a) Indulgences of Bishoppes. The same also taketh away (b) the abuse by which Abbates had woonte to graunt Indulgences. We haue also in the same, (c) mention of Indulgences vsed to be graunted to those which went to the recouery of the Holy-land. As we haue at the (d) same time an aunswere in a question of Indulgence by HONORIUS the thirde: as also of ALEXANDER the thirde, before all these. Where these Councils & P O P E S speake of the n, not as of a newe diuise, but as of a thing generally vsed in the Church.

BONIFA-

OF INDVLGENCES. 665

BONIFACIUS* also the eight in his Extravagant wherein he proclaimeth the Iubiley: saith that by faithfull relation of auncients, there were many remissions and Indulgences graunted in the Apostles Churches at ROME. Neither was the Iubiley first instituted by him, but (f) as an vsuall thing euery hundred yeere practised. And (g) a writer of that age, maketh mention of an olde man who that yeere came to ROME, & reported that his Father was at ROME for the same cause the hundred yeere before, and had commaunded him if he liued so long, to go thither the next Iubiley. So that we knowe no certaine beginning of the Iubiley. But that it was by this P O P E (h) ordained to be euery 100. yeere. And by CLEMENT (i) the 6. euery 50. Afterward by decree of SIXTVS y 4. (k) brought vnto euery 25. yeere. Where it now remaineth.

To this wee adde the auncient practise of the stations in ROME, that is, the visiting of certaine particular Churches in the Lent, Aduent, & Imberdaies; and other times also, in which stations from very auncient times vsed: as from the time of Saint GREGORIE at the least; as appeareth in his Sacramentary: great Pardons haue beene graunted to those w^h visit with deuotioⁿ the aforesaid Churches.

Nowe if fise generall Councells, and so manie auncient Doctors, without any contradiction, with such general consent, and ioisfull approbation of all Christendome, grounded vpon the expresse autoritie of Gods owne worde & iurisdiction graunted to the Church, and practise of Antiquitie, bee not sufficient to conuince any vnderstanding: there is nothing sufficient to performe the same.

* C. No-
stro. & C.
quod autē.
Pardons
were not
newely pra-
ctised fise
hundred
yeeres agoe.
* An. 1300.
The begin-
ning of Iu-
biley is vn-
knowne.
(f) See the
glosse of Io.
Monach.

who liued
in his time.
(g) Iacobus
Cardinalis,
in libro de
centesimo.
(h) Anno.
1300.

(i). Anno.
1250.
(k) Anno.
1475.

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*9 The same verity is prooued by reason
necessarily deduced out of Scriptures:*

*And the treasure of Indulgen-
ces is declared.*

BUt we will moreouer by necessary consequence deduce this wholle matter out of holy Scriptures, whereby we shall giue a farther light to our whole discourse. But first I suppose these things following as most true, yet briefly touching also the grounds thereof.

1
We may be-
ing in grace
satisfie for
Temporall
punishment.

*Din 4. 24

Pro 16. 6.

Luc. 3. 8.

2 Cor 7. 10.

See pag. 209

First, that a man Iustified by Gods grace, and hauinge a Temporall debte of punishment remaining, may iustly and equally * satisfie vnto Gods Iustice for the same. The Diuines distinguish a double kinde of iustice betweene God and vs, as well in Meritte, as in Satisfaction. The one is a certaine rigorous iustice, the other a iustice of condignitie. The first requireth a rigorous equality in the worke; and that, that which is offered vnto God, be of the offerers goods, not receiued of the liberality of him to whom it is offered. And such iustice was in Christs Meritte and satisfaction vnto his Father for vs: but in vs there can be nothing which we haue not liberally receiued of God: and therefore in this rigorous manner, we can neither meritte the least grace in the worlde, nor satisfie for the least idle worde.

The second requireth nothing else, but a certaine proportion of the worke which is offered, and besides, the fauour & acceptation of God, & promise either of rewarde, or of release of punishment:
which

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which is alwaies founde in him which is in grace.
 For hee which remaineth in Christ, hee bringeth **Io. 15, 5.**
 much fruite. For he hath the seede of God within **1. Io 3, 9.**
 him, and his workes are doone in God: and the **Io. 3, 21.**
 grace of God worketh with him. Now hence it pro- **1. Cor. 15,**
 ceedeth, that although we cannot bring any con- **10.**
 digne satisfaction for our sinnes, or for the paines
 of Hell due vnto them, so long as we bee either
 withered branches, or altogether out of the vine:
 we may notwithstanding vndoubtedly being quie-
 kened by the same liuely vine, and hauing the holy
 ghost within vs, perfectly doe the same for our tem-
 porall debt. Yet by that which is Gods, & which we
 haue receiued of God. Wherefore we must say with
DAVID vnto God: thine are all things, & what
 we haue receiued of thy hand, we haue giuen vnto
 thee. After this manner doe we holde, that life
 euerlasting which is indeede (a) grace: is also most
 certainly a b^c Crowne of iustice: & the day pery,
 & a reward. And this in our present case of satisfa-
 ction, is so much the more easie, for that this satis-
 faction which is to be made, is but only for tem-
 porall punishmente, the euerlasting beeing by the
 Sacrament chaunged into temporall. And what
 meruaile is it then by our workes to satisfie for this;
 if we may by our workes deserue Heauen? So that
 to satisfie for our temporall punishment is nothing
 else, but as if a Traiteur receiued into his Princes fa-
 uour againe, shoulde by his good deserts, holpen
 off by the same Princes creditte, and grace, be ad-
 mitted into the fellowship of his Princely throne:
 and who may doubt, but that this man may with
 more ease obtaine the release of a small fine, or
 amercement,

1. Par. 29, 14

(a) Ro. 1, 23.

(b) Mat. 20,

8.

2. Tim. 4, 8.

See pag. 481

amercement, then he hath deserued so great a dig-
 nity? Nowe therefore wil we account a most cleare
 satisfy for ano trueth: that he which is in Gods grace, may satisfie
 ther, if both for his temporal debte of Gods correction.
 be in grace. Secondly I make also this supposition, that such
 (a) Ephes. a necessarie linke (a) there is amongst all those
 4,4. which are liuely members of Christ: that as they re-
 Ro 12,4. ceieve life and vigour from the heade, so they com-
 Gal.6,2. municate also helpe and comforte one to another:
 1.Cor.12,12 which is the communion of Saintes. And that in
 Ps 118, 63. vertue of this communication and fellowship, one
 Phil.1,5. which is in grace, euen as he may of Iustice & with
 1 Io.1,3. equality, (as we haue said) satisfie God for his own
 Aug tra.32. sinnes remitted. So may he also of the like iustice
 in Io. & equalitie satisfie for another, being also in grace.
 (b) 2.Cor. This doth S P A V L not once declare vnto vs. when
 8,14. he saith, that (b) the aboundance in spiritual things
 (c) Ro.15, of those in Hierusalem, shall supply the wante of
 72. the Corinthians. The like hath he of the (c) Ro-
 (d) Col.1, mans. And he (d) reioiced in suffering for the Col-
 24. lossians, & accomplishing in his fleshe those things
 which wante of the Passions of Christ, for his
 bodie, which is the Church: such beeing the dis-
 position of Christes heauenly wisdom: that al-
 though there be no insufficiencie in his owne Pas-
 sions, yet he will glorifie his whol'e body, vniting
 his Passions with the Passions of his mysticall mē-
 bers to his owne honour, and the succour & reliefe
 of his wholle Church. And this second supposition
 must also be vnderstoode of those which are Deade
 and in Purgatorie, For with them yet remaineth
 the same Communion. And those which are alieue
 (e) 1.Cor. (e) may be Baptised for them, as Saint P A V L saith:
 15,29. that
 2 Mach. 12,

that is, may by their afflictions & penance (which is a baptisme of (f) teares) make recompence for their sinnes. Which will be somewhat for our purpose hereafter.

And for the better vnderstanding of this point, thou shalt vnderstand, good Reader, that our good workes may be in 3. sortes beneficiall vnto vs from God. They may bee Meritorious, Satisfactorious, & Impetratorious, that is, obtaining at Gods hands any good thing. They are Meritorious in y they be doone in grace, for no good worke shall passe vnrwarded: & therefore euery particular good worke doone in Gods grace, deserueth of Almighty God through his liberality and by the Merits of Christ, (which to one being in Gods fauor are vndoubtedly communicated) both increase of grace, and such degree of Gods glory in heauen, as is correspondent to that grace. They are satisfactorious, in that they be laborious and painefull. For these are two distincte thinges in euery good worke: to proceede of grace and Charitie; and to be a painefull exercise. The one deserueth a mutuall loue of God, vnto which is annexed a rewarde: the other maketh iust and equall payment for a deserued punishment. And although there be three speciall workes of satisfaction, Praier, Almes, & Fasting, as hath beene saide; vnto which al other are reduced; yet whereas (as the Philosophers doe teaceh) the obiect of vertue is difficult for the corruptnesse of our nature: there is no vertuous worke either inwarde, or outwarde, but besides that it is Meritorious, it is also Satisfactorious. They are finally Impetratorious, or obtaining of God: in as much as they are either Pray-

We may satisfie for the Deade
(f) Cypr. serm. de Cræna Dom
et in proæm
l. de exhort.
ad Martyr.
Greg Naz.
orat de E-
piph.
Mar. 10, 38.
Luc. 12, 50.
Three principall effects of our good workes.

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ers, or any thing offered vnto God by way of Petition, or demaunde. Which I adde for that any Satisfactorious worke may not onely be directed for the behalfe of another as it is Satisfactorious, but if it bee deuoutly offered for the obtaining of anie good thing for our Neighbour, it is also Impetratorious, and a kinde of Praier. As if one should Receiue, or Fast, to obtaine for his brother health, or any vertue. And this effecte of obtaining is founded in the liberality of our Sauior & promise, y^e whatsoever we shal aske in his name he wil graunt vnto vs.

Now of these three things certaine it is that the first redoundeth onely to the good of him w^h w^rketh. For all mercy shall make a place to euery man according to the merite of his workes: no pure creature hauing this priuiledge to merite for any other: that being the priuiledge of Christ alone who hauing no neede of merite himselte for the glory of his owne soule, it being endowed with all wisdom grace and glory euen from the first moment of his conception, deserued grace and glory for vs al. Who therefore is compared vnto a Nurse. For euery other person by his ordinary nutriment receiuing benefitte & substance for himselte alone: the nurse eateth for her selfe, and for her child. But the other two may effectually be donne for others. for as a man may pray for another: so may he also satisfie for another, if both be in grace: as we haue
 Exod. 32, 32. prooued, & may be vnderstood also by MOISES
 Rom. 9, 3. and S. PAUL, who desired of God to satisfie for
 Gen. 18, 33. their peoples faulte: & by those iust, which if they
 had bene found in SODOME, shoulde haue s^aued
 the whole Cite. Yet there is here to be obser-
 ued

ued, that although those which are in deadly sinne be not wholly excluded from the communication of the meritts of the Church: this is onely in respect of her praier in which they are included, and of a certaine kinde of meritt which the Diuines call *DE CONGRVO* of conueniency, faire inferiour to that which we spoke of, and of no certainty. But of this satisfaction by way of iustice: they are no way partakers: because they be deade members.

Thirdly heereof doth followe that necessarily we must admitte some workes of Supererogation, which may be vnderstoode of two sorts. First, those are called workes of Supererogation, which belong to the Euangelicall Councells: of which enough hath bene saide before. Secondly, those are called workes of Supererogation, which although in respectes of Meritte, they be profitable to the person by which they bee wrought: yet in respect of their Satisfaction which they haue in them, were not necessarie to the doers of them. They hauing not in Gods iudgement deserued so much penaltie as they heere suffered: their euilassing punishment first beeing remitted; if euer they deserued it: which I adde, because of our Blessed *L A D Y* who was neuer subiecte to such deserte. Such a one was first our Blessed *L A D Y*, the most abundant fountaine nexte vnto Christ of al Meritte and Satisfaction. Such another was Saint *P A V L* who as he saith himselfe suffered for the whole body of Christ. Such a one was also the holy Patriarche *I O B* by Gods owne iudgement and testimony approoued. who although he confessed that he had deserued wrath: yet he boldly saith that the cal-

matic

3
Workes of
Supereroga-
tion.

See pag. 410

Col. 1, 24.

Iob 42, 7.

Iob 6, 2.

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- mitie which he suffered in respecte of his desert
was heavier than the sande of the sea: Such were
the holy Christians of Hierusalem whom S. PAVL
saith to haue hadde aboundance of spiritual trea-
sures: Such also no doubt were the holy Apostles
and infinite Martyrs & other Saintes of God. And
here no doubt an Hereticke like a reprobate Isma-
elite whose hands are against al, and all handes a-
gainst him, who alwaies pitcheth his tenthes op-
posite to his Brethren: wil scoffe and taunt, vtte-
ring the wholle stoare and talent of his scurrill reli-
gion. But how shall we auoide him? for if we ex-
aggerate our sinnes, and humbly seeke to confesse
them: then are we superstitious, and butchers of
our owne consciences: if we with all humilitie (a)
glory in our Lorde who hath by his blessed Passion
giuen such pretious (b) giftes vnto vs, that we (c)
may be the sonnes of God, & receiue (d) the pledge
of his spirit in our hartes, and haue him (e) spea-
king and (f) working within vs, by whose instinct
and influence (g) we may doe workes acceptable
vnto God: then doe wee deprelle the merittes of
Christs death: & are enemies vnto his grace. If we
be vey seuer in exacting rigorous Penances as in
the Primitiue Church: than doe we trust too much
in our own Satisfaction. If with the lenity & mild-
nesse of Christ and his Apostles, we remitte due &
necessarie Satisfaction; then we vturpe the office of
Christ to pardon sinnes.
- (a) 1. Cor. 1,
31.
(b) 2. Pet. 1,
4.
(c) 1. Io. 3, 1.
(d) 2. Cor. 1,
22.
(e) Mat. 10,
20.
2. Cor. 13, 3.
(f) Phil. 2,
13.
1. Thes. 2,
13.
(g) Ro. 8, 3.

*Quo teneam nodo mutantem Protea
vultus?*

Mat 11, 18. So was Saint I H O N Baptist by the Iewes re-
prehen-

prehended for too much austeritie, and our Sauour for his kinde and liberall conuerſation.

But letting alone al large diſcourſes of this point: leaſt we ſhould make a long volume: to a Catholicke, whome I intend onely heere to inſtruſte, this which I will nowe adde, ſhal be a ſure demonſtration. For if one be a Martyr, both according to the holy Scriptures and to the wholle conſent of Fathers & praſtiſe of the Church, his onely death is a ſufficient ſatiſfaction for all his temporal puniſhment. Nowe if he doe not onely die for iuſtice, but be moſt barbarouſly Whipped, Mocked, Racked, & Mangled, and that without any reſpecte of ordinary humanity, as we knowe to haue beene doone in the Primitiue Church: O let (a) my ſoule die with the death of the iuſt: how (b) pretiouſe in the ſight of God is the death of his Saints? our Lord (c) keepeth all the bones of them, one of them ſhall not periſhe: what ſuperabundance of Paſſions is heere? Now theſe and ſuch like workes: in that they were Meritorious, are rewarded in their own perſons with glory: but in that they are Satiſfactorious: they accompliſhe that which wanteth in the Paſſions of Chriſt for his body. They ſhall not want their correſpondence of deſerued remiſſion applied vnto others their fellowe members. No otherwiſe than when nature hauing ſerued the vitall members with due nouriſhment, afterward deriueſh her liberality vnto all other partes of the body. And thus much of workes of Supererogation.

Fourthly hereof nowe is heaped an infinite maſſe, or treaſure of the Satiſfactions of Chriſt and of his Saints, that is, of the wholle myſticall body of Chriſt. which is called the treaſure of Indulgences. For all the

An euident
argument
for workes of
Supererogation.

(a) Num.

23, 10.

(b) Pſa. 115,

15.

(c) Pſal. 23,

31.

Col. 1, 24.

The Trea-
ſure of In-
dulgences.

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benefite of our satisfactions is first applied to our own necessities (if we doe not otherwise apply them to the good of our neighbour, which we may doe with very great Charity, although we neede them our selues) But if there be any thing in them superfluous vnto any Saint for his owne paiments, not applied by himselfe in the very doing of them for some other: than are they layed vp in the Churches Treasure, to be applied as she shall with her wisdome decree. Nowe therefore out of al these infallible foundations, I gather my purpose in this manner.

An inuincible reason for Indulgences.

There is a sufficient treasure in the Church for to recompence the whole debte of temporall punishment, which is in all the liuely members of Christ: But such treasure may be applied vnto these members, by those which gouerne the family of Christ: therefore may those which gouerne this family, pardon and remitte vnto them the temporall punishment for sinnes. Which reason is so manifestly deduced out of that which went before, that we neede not to make any larger discourse.

10 *Diuersē Illations out of the Premisses, concerning the nature of Pardons.*

A Pardon is not only an absolution, but also a compensation for sinnes.

TO conclude this wholle Treatise of Indulgences, we may gather out of that which is said: First, that although a Pardon be principally and properly an absolution from the debte of punishment, giuen by the vertue of the KEIES: Yet is it also a kind of compensation withal. For the Prelate graunting a Pardon, doth so absolute the Penitent, that he maketh out of the treasure of the Church, an equall paiment vnto Almighty God for the whole debte: paying

paying in the heade, & in other members, that which shoulde without his sacred authority haue beene paid by the partie himselſe. Or thus more plainly, for the capacite of the simpler ſorte: a Pardon is a mercifull releaſe in reſpecte of the Penitente: but in reſpecte of Gods iuſtice, an equall payment, made by the merits, of others, applied for a recompence of the Penitent his ſinnes. And heerein we may ſee howe this abſolution differeth from the Sacramental abſolution in penance. For there, is applied onely the Merits of Chriſt, & not of his Saintes: whereas their merits coulde not reache vnto the taking away of the ſinnes themſelues, nor of the euerlaſting paine due vnto the ſame. But here the merittes alſo of the Saintes in as much as they are Satisfactorious, doe take place. God hauing ſo diſpoſed, that according to ſweet gouernment of his Church, his members doe in the courſe of their iuſtification & deliuey from all puniſhements, what they are able: they being able by the concurſe of his Spirit now dwelling within them to ſatisſie for temporall paine. Beſides, in Penance the wholle euerlaſting paine is taken away, but heere not alwaies the wholle temporall correccion, but ſo much onely as it pleaſeth the giuer, according to the proportion of the cauſe. Finally the Sacramente is an inſtrument of Chriſtes eternall Priethood, in which he himſelſe remitteth ſinnes by the inſtrumentary miniſtery of his prieſt: But in Indulgences the Prelate is properly the worker, by his authority receiued from Chriſt: neither is it neceſſarie that he be a Prieſt or Biſhop, if he haue iuriſdiction: which may be in a Biſhop elected & yet not conſecrated.

Secondly we inferre that onely Biſhoppes can giue Pardons to thoſe which are of their Dioceſſe:

Howe Pardons differ from ſ Sacrament of Penance.

2
Onely Biſhoppes can giue Pardons

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and that not onely for the reſtrainte made by the Church: but alſo for the very nature and condition of Pardons. For although vnto all Prieſtes be ſaide whoſe ſinnes ſoeuer you forgiue they ſhall be forgiven: yet is this authoritie alwaies vnderſtood according to the neceſſarie regiment which Chriſt hath ordained in his Church. And therefore a Prieſt cannot by his Prieſthood alone abſolue, except he haue iuriſdiction alſo. Likewise an ordinarie Prieſt, although he be a Pariſh Prieſt, and haue cure of ſoules, cannot excommunicate: and yet that autoritie belongeth vnto the Keies of the Church. Theſe things therefore doe require ſuch ſoueraigne autoritie as is in the chiefe gouernours and Prelates of the Church: and eſpecially in this preſent caſe: where the common treaſure of the familie being diſpenſed, there muſt of neceſſitie be had the conſent of the ruler of the ſame, which is euery Biſhop.

3
Biſhoppes
power in
graunting
Pardons, is
iuſtly limited.

Thirde ly we may gather, that the P O P E in limiting the Indulgences of Biſhops, hath not doone them any iniury at all. For the Biſhoppe hath not autoritie ouer the works of any which are not his ſubiects. And thoſe alſo being once dead belong no more to his diocelle, than to another: and conſequently the application of their Merittes is out of his iuriſdiction. Wherefore his particular treaſure beeing ſo vncertaine (for it may ſo fall out that in his wholle Diocelle there may be very fewe ſuperfluous ſatiſactions) the P O P E in limiting him hath provided for all inconueniencies, leaſt the Biſhop deceiue the people, in promiſing more than he may performe: which in ſacred matters is a pernitiouſ thing. And moreouer, it is very probably to be thought, y the P O P E hath allowed thoſe Indulgences

gences which Bishops may giue, as out of the common Treasure of the wholle Church, and so there can be no doubt of the value of them at al, nor any iniury in restraining the Bishop, who is rather holpē thereby.

Fourthly hence appeareth the reason, why an Indulgence cannot be receiued by him which is out of Grace. For Grace is necessarie to participate y benefit of other mens Satisfaction. And the Indulgence giueth me onlie so much as my owne Satisfaction could doe: but my Satisfaction were nothing doone out of Gods fauour: therefore can the Indulgence heere auaille me nothing.

Fifthly we may nowe vnderstand what difference there is betweene the Satisfaction of others applied by the Church: and by one man vnto another. For he which applieth his own Satisfaction to another, cannot surely knowe whether himselfe be in Grace, and consequently whether his Satisfaction be accepted of God: But these Satisfactiones applied in Indulgencees are most certaine. Besides: another man applying his Satisfaction for my reliefe, doth not absolue me from my debte of Satisfaction, but only payeth for me. Wherefore I am still bound to fulfil my Penance, that beeing a more personall worke to bee vnderaken by my selfe: But the contrary is in Indulgencees as hath beene declared before. Last of al, after the worke is past, we cannot apply the Satisfaction of it vnto our neighbour: but it either helpeth our selues, or if it were not necessary for our selues, it goeth into the common treasure: But the Church applieth the Satisfactiones of workes which are past to our reliefe in Indulgence.

Sixthly, he which receiuethe an Indulgence, is bound notwithstanding to fulfill all Penances which

None can receive Indulgence while he is in deadly sinne.

He who satisfieth for another doth not graunt Indulgence

Publicke P

nance enioi- are publickely enioined him. For indulgences onely
ned, is not take place in the court of Conscience, and betweene
alway takē God and vs: vnlesse it be otherwise expresse. And
away by those Penances are to Satisfie the worlde scandalized
Pardon. by our faultes, and to be a warning for others from
committing the like.

7 Seauently it is no blasphemy to say that in Par-
No blasphem- dons is made an equal recompence for paines of sinnes
ie in say- vnto Gods Iustice. For it is Christ which paieth, and
ing that by maketh this recompēce out of the merits of his whole
Pardon, re- body, that is, his owne, and his Saints merits. For he
compence is hath entered into so strait a society with his members,
made to that they accomplishe that which wanteth of his Pas-
God. sions in their flesh. But it is no blasphemy to say that
Christs merites make an equal recompence for sinnes.

11 Of Pardons for the Deade.

Finally, wee hence inferre that Pardons may bee
graunted vnto the Deade, who in the vnite
of CHRISTES body, haue departed this life:
and that in as infallible a manner (if the cause bee
sufficient) as vnto those which are aliuē: yet not by
waye of absolution, but by waye of Suffrage, which
we will forthwith expounde. For it is to be vnder-
stode: y the soules departed out of this worlde, & in
Purgatorie suffering the chastisement of God: may, as
about hath bin shewed out of S. AVGVSTINE, be
holpen by those which are aliuē, three waies. First, by
y holy Sacrifice of the MASSE: which is vndoubted-
ly propitiatory for the quicke and the dead. Secondly,
by the prayers of the Church, and of other deuoute
Christians. Thirdly by Almes, or any other Penall
worke doone for them. And concerning the first: be-
cause

See pag. 219
Three kind
of Suffrages
for y deade.

cause it is not our owne worke, but the very worke of Christ himselfe: we will not heere speake thereof. The second is founded as we saide before, in the meere liberality of Christ, without any certaine promise. For although God infallibly doth heare and graunt the Petition of one which is in grace, when he praith for himselfe, * and for necessary things vnto saluation, & with humility and perseuerance: yet when he praith for another, either aliue or dead, there is no such certainty and infallibility of obtaining. Because we know not, whether, or howe farre God accepteth our praier, nor the disposition of the other. The like is to be said of that imperfecte kinde of Merit, which is called **DE CONGRVO** of Congruity or Conueniency: For oftentimes one which is in grace meriteth for another man either aliue or dead, many good things: yet because herein is no certaine Lawe or promise of God, or reason of Iustice betweene him and vs: as there is in the other merit of condignity, which wee spake of before: there is no certainty but all leste to the secret disposition of God. But the third thing, which is to offer for them which are dead in Christ either Almes, or Fasting, or any other work of Satisfaction, yea, & Praier, in as much as it is Satisfactorious, because of the labour thereof: hath an infallible effecte, euen of iustice for to satisfie for their paines. Yet so that the offerer be in grace. The reason of this, is, that which we touched before, for that they be of the Communion of Christes mysticall body: and in great neede of helpe: and therefore doe receive the influence from the heade, as other members doe. And as there is an equality of Iustice in the satisfaction of one iust man offered for another beeing aliue: so also is there the

*D. Thom.
2.2 quæst.
83. artic. 15.

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Prayer is
two waies
profitable
vnto the
Deade.

same kind of iustice, in the same satisfactiō, offered for the dead. Wherefore it is very profitable for him which praierh for the dead, not only to offer his praier to obtaine mercie for him: but also to offer vnto God that very labour of praying for him. For in this respecte it is satisfactorious, & hath an infallible effecte for him: in the other respecte it is impetratorious, and hath no certaine promised measure of benefite, but only according to Gods meere liberality, the deuotion of the partie which praierh, and the estate of the party deceased considered. Yet doe I not doubt but that alwaies something is also obtained, when the satisfaction is auailable. For it belongeth to Gods merciful liberality, to bestowe where we by his gracious permission & promise doe bestow: so that it is very conuenient to thinke that if in such praier the satisfaction be sufficiently deriued to the deade by our application: God also by hearing the same Praier doth liberally graunt our request in part, and adde somewhat to the value of our small recompence which we make for our Brother. Yet as the quantity is vncertaine: so may it be much more, the deuotiō of the praier being seruent, than that w^{ch} proceedeth from the certaine limited fruit of the satisfaction.

These helpes therfore which we may afforde vnto y^e soules departed: are called the Suffrages of y^e Deade.

Now euē as in those which are aliue, by the Indulgences of the Church, recompence is made for that tēporall punishment which they aue deserued: so also may the same Indulgences take away the debtes of those which are departed, and that as infallibly, as they are profitable to those which are in this worlde.

For this is the wholle course of an Indulgence in this life. PETER oweth vnto Almightye God great
Penance

Penance: and because men which are alieue may applye their satisfactions for PETERS reliefe: therefore may the POPE out of the Treasure of the wholle Church yeelede vnto PETER conuenient reliefe: of which infallibly PETER shall be partaker if he be in grace: and a recompence of iustice is made vnto God for PETERS debte. Euen so is it in the deade: who for that they may be partakers of common Suffrages of the Church: may by Indulgences receiue a perfect supply of that which by the suffrages they may receiue.

This doe the Diuines call, and it is so also called *Per modū Suffragij.* in the ordinary Pardons, By way of Suffrage: that is, not as some doe misse vnderstand it: as if the meaning of such a Pardon were, if they can obtaine it of God, they shall deliuer a Soule out of Purgatory: for then the Pardon could not be of certaine force for the dead: But the sense is: they shall deliuer a Soule out of Purgatory: euen as if they had donne so much of ordinary Suffrages for them, as were sufficient for the wholle effect of the Indulgence. This shall be more cleere if we consider, the cause of this maner of speech, which was this. To those which liue in this world: Indulgences are not onely recompences made to God for our debte: but also a proper absolution: The POPE absolving vs, and paying that which wee owe out of the Treasure. Nowe the POPE hauing no autoritie or iurisdiction ouer the deade, he cannot absolue them: yet as he may and all other Christians may by common Suffrages yeelede them conuenient helpe: so may he supply such helpe by applying out of the Treasure, that which may be auailable vnto them.

And therefore although he doth not absolue the, as not being their iudge: yet he applieth to their cer-

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Pardons for
dead require
a iust cause.

Grace is not
alwaies re-
quired in
him which
getteth an
Indulgence
for y dead.

taine benefitte and reliefe the common satisfactions of Christ & of his Saintes, which he hath in his custody. Wherefore when he saith: I graunt this Indulgence by way of Suffrage, it is as much as if he saide: I doe not absolve thē, but apply vnto thē so much of Ecclesiastical helpe, as may sufficiently recompence for thē. But euen in these Pardons also is required a iust & conuenient cause, without the which they shall haue either none, or not so greate force as the wordes doe sound: as we saide before. The like also is to be iudged of the estate of grace of him which obtaineth the Indulgence for the deade: yet with some difference, betweene these Indulgences, and those which are graunted to them which liue in this worlde. For two manner of workes may the P O P E require in Pardon for the Dead. The first, are workes which haue no other goodnesse in them, than that which they haue of the doer, as if the Pardon should runne thus. Whoso- soeuer visiteth this Church, or saith such a Prayer, &c. shall deliuer a soule out of Purgatory. And such things, being doone out of Gods grace, because without his grace the worke hath no goodnesse in it: there cannot be a sufficient cause of Pardon: and therefore the Pardon auaieth nothing. Other workes, may haue some goodnesse in themselves, or in some extrinsecal thing: although they haue none by the doer. As if this should be the forme of the Indulgence. Who saith M A S S E, or causeth to be said M A S S E for such a cause, or giueth Almes for the maintenance of such a place; shal deliuer a soule out of Purgatory. For certaine it is that M A S S E & A L M E S doe good vnto y Church, although they which saide it, or made them to bee giuen, bee not in Grace.

And

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And in such workes, if by some circumstance the minde of the P O P E be not gathered to the contrary, that is, that he require that they be deuoutly and with grace perfourmed: then may the Pardon be obtained for the dead by one which is not in grace. For heere the P O P E graunteth the Parden, for a iust cause, which is Gods glory and honour by those charitable workes, and the other doth nothing concurre vnto it, but by determining the person to whome the P O P E may apply it. Euen so is it in the Dirige, of a naughty Priest, offered for one that is dead (as for the M A S S E, it is certaine that it hath effecte of it selfe, without any respect to him which saith it, euen for those for who a naughty Priest doth offer it) Who if he say this Dirige of his own deuotion, & priuately: it is nothing auailable. But if he doe it to fulfill the bond of the Church, whose Minister he is, or in the Quire: than doth it very much profite the Deade: for in this he beareth the person of the wholle Church. So also is it, if my man being in sinne, giue out of my Purse by my consent, or generall leaue, Almes to the poore. For in these examples the workes are more of other persons, than of those which doe execute the same. Euen so is it in the Suffrages and Indulgences for the Deade: when the P O P E respecteth the worke in it selfe, and the goodnesse thereof in the effecte although it proceede from a naughty roote from which can arise no goodnes at al. For in such a case, although a sinner is not capable of Pardon himselfe: yet may he doe a worke at anothers appointment wherunto is annexed a Pardon for the Deade: although perhaps the worke doth nothing profite the Deade, but only in as much as it doth determine the P O P E S application of Par-
don

No condition necessary in this life for Pardon in Purgatory, or for participation of the suffrages of the Church. don to this Particular party deceased. Neither is that necessary which some doe require: that a man for to be holpen by Indulgences after his death, haue had whilst he heere liued, a special deuotion to the authority of the Church, and a diligent care to helpe the soules departed, or a particular resolution to satisfie vnto God in this life: (although this last be singularly profitable to make at the least in the houre of death:) For it is sufficient that one be in Purgatory: for then he is also in Grace. And the want of those affections in life time, in a higher degree than euery Christian is bounde vnto, vnder paine of Mortall sinne, although perhappes it hath increased the debte in Purgatory: yet can it not hinder the common influence of Christes Passion, and the participation of the Churches Suffrages, or of the Treasure of Indulgence.

12 The conclusion of this Treatise: & of the fruit of Indulgences.

THUS much haue we saide according to the most sounde opinions of Learned Diuines, of this matter of Indulgences. Which for that it was

1. Pet. 2, 8.

LAPIS OFFENSIONIS ET PETRA SCANDALI, A stone of offence, and a rocke of scandall to him which by his stumbling made Israell to sinne: and to all those which followe his Doctrīne, a common place of all blasphemy against the CHURCH: I thought it my part to handle more largely, than the purpose of this B O O K E did require. If nothing will suffice them, no reason content them, no authority conuince them: then let them knowe that they, being out of the number of G O D S Children, can neuer

neuer be troubled with Purgatory, nor with Pardons, which haue relation vnto Purgatory. The one being a place of correction for children, the other a mercifull fauour exhibited vnto the same children. But of them which despise this Rodde of Discipline of our Almighty Father, and contemne his Indulgence and Mildenesse: is saide of the Apostle. (a) If you be without Discipline, whereof all be made partakers: than are you Bastards, and not children. And that of the Prophet. (b) He shall strike the earth with the Rodde of his mouth: & with the breath of his lippes he shall kill the wicked.

(a) Heb. 12,

8.

(b) Esa. 11,

But we whom God of his infinite mercy hath vnited vnto his mysticall body of the holy Church, as we must of necessity, if we will remaine in the same vntity, acknowledge and reuerence the sacred authority and power of giuing Indulgences: so in seeking with diligence to obtaine them, we shall reape three singular benefittes. First wee shall receiue encrease of meritte, and consequently of grace in this life and glory in the other: whilst we deuoutely performe those good workes, vnto which alwaies we are inuited by Indulgences. Secondly we shall obtaine the release of the paines of Purgatory, by diminishing in our mortall life the debte thereof: which by those which feare the corrections of God, and consider how farre, as S. AUGUSTINE saith * those paines exceede whatsoeuer can be suffered in this life: will be iudged a great felicitie. Thirdly we shall shorten the time of our absence from God after our departure from hence, and hasten that happy vision W^h God promised to Moses when he saide: I will shew thee all good. Which acceleration of so great a good, how pretiouse it is, we vnder-

Three sing

lar profits o

Indulgen

ces.

*In Psal. 3

Ex. 33, 19

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Phil. 1, 23.

Pf. 119, 5.

Pf. 83, 3.

Pf. 83, 11.

Jo. 14, 2.

Psal. 62, 2.

Esa. 55, 1.

Hier. 2, 12.

Jo. 4, 14.

Pro. 9, 2.

Isa. 1, 22.

vnderstoode S. PAVL, who so earnestly desired to be dissolved, and to be with Christ: And that other deuoute soule which complaining of the length of her Pilgrimage and dwelling amongst the inhabitants of darke and sorowfull CEDAR, did wast & consume with the desire of entering into the heavenly Courtes. In which, if according to the infallible verities of Gods word one day be farre better than thousands of worldly treasures: then surely that which not onely deliuereth from miserie, but hasteneth and anticipateth, so many yeeres and daies of so greate a blisse, giuing also such helpe and occasion of a higher mansion in so rich a house: cannot be valued with the treasures of wholle Kingdomes. Come therefore, O you, who wander abroad in the deserte, desolate, and withered lande of Heresie and Schisme: Come vnto the waters: and you which haue not siluer, make haste, and buy, and eate: Come & buy without any exchange, Wine and Milke. Why doe you spend your money and not in bread, why doe you bestow your labour, and not in satiety? Come vnto these liuely waters, which proceeding from the fountaine of life, will purge you from the mudde of your broken cisterns, and quicken you with the spirite of God, and spring vp into life euerlasting. Come drinke of that wine, which the holy wisdom of God hath mingled vnto you. And least you be terrified with the expectation of your fathers severity, and discipline: beholde your mother with her naked breasts cometh to meeete you, ready to embrace you, and as new borne Infants to nourish you with the milke of her clemency and kindness. Shee bringeth with her your very first stole, w^{ch} you once receiued of her in Baptisme, & now againe &

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again haue defiled. And although that pure robe of
innocency with which then she adorned you, cannot
bee recovered: yet shall you no doubt by her diligent
care, and motherly piety, be cloathed with an vnspot-
ted garment of your recovered grace. and if you haue
hurte your soueraigne Lorde and Father in any thing;
or be in his debte: you being once restored to his fa-
uour, shee hath wroten it with her owne hand: shee
will repay it. Whose voice if you will heare; whose
petition if you will graunt; whose teares if you will re-
sposte: then shall you in steede of wasting your sub-
stance riotously, by labouring vnto destruction, and
euerlasting fire: conuert most holsomely and pro-
fitably your care and labours to the buying
of that hidden treasure, which shall
fully recompence the sale of
all worldly ri-
ches.

Philon. vers
18.

Mat. 13. 44.

*Laus Deo, ac Beatissima semper Virgini
Matri DEIPARÆ MARIÆ
atq; omnibus Sanctis.*

1. Cor 11, 16.

*If any man seeme to be cōtentious, we haue
no such custome nor the Church of God.*

S. Cyp. l. de simp. Prelat. & Aug. l. 4. de simb. ad cat. c. 19
*He shall not haue God to his Father, Who
will not haue the Church to his Mother.*

FINIS.

Faultes escaped.

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| Page 24 line 7. put out (in) | P. 467. l. 5. to be |
| P. 59. l. 3. inuentrix | P. 471. l. 2. excommuni- |
| P. 64. l. 6. in marg. q. 71. | cation |
| P. 80. l. vlt. in marg. 19, 16 | P. 491. l. 1. mentioned |
| P. 81. l. 31. in marg. 32 | P. 495. l. 19. also |
| P. 108. put out (and) in | P. 504. l. 12. put out (ther) |
| the very end of the page. | P. 553. l. 19. before |
| P. 229. l. 21. Priestes are | & l. 1. marg. Psal. 73, |
| P. 289. & the pages follo- | P. 581. l. 4. Christ hath |
| ing haue the titles transpo- | P. 595. l. 22. vnto vs |
| sed. | P. 607. l. 4. honour |
| P. 341. l. 21. transitory | P. 610. l. 1. superstition |
| P. 378. l. 14. bour | P. 619. l. 21. disposition |
| P. 383. l. 15. vnto good | P. 622. l. 15. by |
| P. 422. l. 4. hart | P. 631. l. 1. diuell |
| P. 457. l. 6. sonnes | l. 9. mooue. |
| P. 461. l. 16. stroken | P. 640. l. 28. put out |
| P. 465. l. 20. vnite | (owne.) |